

## EDITOR

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# THE Catholic Educator

## THE EDITOR SPEAKS

CRASHING HEADLONG INTO MARRIAGE.....	645
VIGOR IN CATHOLIC BOOK PUBLISHING.....	645
APPRAISING THE ACTIVITIES.....	646

## IS SCIENCE REALLY FOR ALL?..... 647

By Sister Raphael Owen, C.S.J., St. Mary's Academy, 3300 W. Clauson  
Ave., Los Angeles 43, California

HELPING THE ADOLESCENT TOWARD EMOTIONAL CON-  
TROL OF FEAR AND ANGER..... 649

By Rev. Paul F. Flynn, St. Paul's Church, Hancock, N. Y.

## FOSTERING RELIGIOUS VOCATIONS IN THE GRADES..... 652

By Sister M. Rosalia, M.H.S.H., 334 East 22nd Street, New York 10,  
N. Y.

## MEET THE POST HALF WAY..... 656

By Brother Luke M. Grande, F.S.C., M.A., Ph.D., Christian Brothers  
College, Memphis 4, Tenn.

## WHAT PRICE PROGRESSION?..... 660

By June Verbillion, 1106 S. Lyman Avenue, Oak Park, Illinois

STORY OF THE NEW TESTAMENT: THE EPISTLE TO THE  
EPHESIANS..... 662

By Rev. G. H. Guyot, C.M., Kenrick Seminary, 7800 Kenrick Road, St.  
Louis 19, Mo.

## MARRIAGE IS A CAREER..... 665

By Sister Mary St. Beatrice Brennan, B.V.M., St. Mary High School,  
2044 W. Grenshaw St., Chicago 12, Illinois

## TEACHER TO TEACHER—In Brief

THE IMPRESS OF CHRIST.....	669
By Sister Mary Daniel, R.S.M., Convent of Mercy, 3513 N Street N.W., Washington 7, D.C.	

## ARE WE SHOWING OUR STUDENTS A MOTHER?..... 671

By Sister Joseph Marian, O.S.U., St. Bernard Academy, 414 2nd Ave.,  
Nebraska City, Nebraska

VITALIZING SOCIOLOGY FOR STUDENTS.....	673
By Sister Mary Fides, R.S.M., St. Michael's Convent, Box 615, Pensa- cola, Florida	

## CHOOSING A CATHOLIC COLLEGE Series

ST. MICHAEL'S COLLEGE, Santa Fe, New Mexico.....	658
--	-----

## CAVE CONVENTION in Review

SEEN AND HEARD AT CAVE'S 5TH CONVENTION, ATLANTIC CITY, N. J., MARCH 31-APRIL 2, 1959.....	667
---	-----

BOOK REVIEWS.....	675
-------------------	-----

## AUDIO-VISUAL EDUCATION

EXPLORING AND RECORDING THE SOUTHERN STATES...	682
By Sister M. Rebecca, O.P., St. Francis de Sales Convent, 814 Chartiers Ave., McKees Rocks, Penna.	

CAVE EVALUATES AUDIO-VISUAL MATERIALS.....	688
--	-----

CLIPS AND COMMENTS.....	636
-------------------------	-----

READER REACTION.....	638
----------------------	-----

AUDIO-VISUAL NEWS.....	640
------------------------	-----

INDEX TO ADVERTISERS.....	690
---------------------------	-----

## ON OUR FRONT COVER

The physical education period at St. Joseph's Village, Rockleigh, N. J.,  
was shot in action. Sister M. Dolorosa is principal of the school. Photo  
courtesy of D. J. Zehnder, staff photographer with the Newark Advocate.

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# Buyers' Guide

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# CLIPS AND COMMENTS

By  
John F. Wagner

## SOCIALISM, NATURAL RIGHTS . . .

In view of recent statements by Catholic senators regarding Federal Aid to parochial schools, it becomes appropriate to review certain basic principles of Natural Law as applied to education and Federal Aid.

The State, by its very nature, is not in the medical profession, the real estate business, the grocery business or in the field of education. Nevertheless we do have public clinics, public housing, government distribution of surplus commodities and now, for the first time, Federal Aid to Education. However, it must be noted that these services are not the State's by natural right, but by contingent right, i.e., it has assumed a particular function in the public interest because of the failure of private initiative to make universally accessible the services necessary for the common good.

State activities exist only on the agreement of the citizens and for only so long as the inability to exercise their right exists. Private education, therefore, is the expression of natural parental rights in this field, while public education is an evolution of the failure of the majority of citizens to exercise their natural right to educate their children.

Contrarywise, according to Natural Law, when the State proceeds from the premise that public education has precedence over private education—religious or not—that State is, in this instance, socialistic, pure and simple. When the State so administers its activities with regard to public education as to render the exercise of that right of private initiative in education difficult, unequal or impossible, that State is administering the injustice which is Socialism.

Under the First Amendment, the State cannot and must not encourage one religion in preference to another, and separation of Church and state, while not absolute, must be a real thing. Nevertheless, if the State is to become active in a particular field, it must treat all citizens equally. This is simple justice. Consequently, in passing Federal Aid to Education, the State has the responsibility, in justice, to render that aid to all citizens, regardless of educational, religious, or other affiliation.

These are basic principles derived from Natural Law and guaranteed by the Constitution.

## . . . AND SENATORS

Let us consider then, one of the recent statements made in this regard (Senator Kennedy's remarks have been commented on beyond comment).

At a recent meeting of the Chicago Archdiocesan Teacher's Institute, Senator Eugene McCarthy had this to say concerning Federal Aid to parochial schools:

In so far as Federal Aid is concerned, the question first of all is a constitutional one. Supreme Court decisions have not been clear on this question. A Catholic fully convinced of the constitutionality of Federal Aid to parochial schools, could, without compromising his religious beliefs, oppose it on practical grounds that distribution could not be worked out without discrimination or preferment of one church over others.

The Senator went further and said that even if a Catholic thought the practical problem could be met, he could continue, without religious compromise, to oppose Federal Aid for other reasons, such as for undesirable Federal controls. He ended up with the statement that

Catholics, too, ask the wrong questions and give improper religious significance to questions which in themselves are not essentially religious.

It is agreed and assented to that Federal Aid to parochial schools is not a religious question; it is constitutional. However, in evaluating Catholic opinion, Senator Eugene McCarthy has missed the entire trend of Catholic thought in this area.

First of all, there are no Catholics today actively advocating Federal Aid to parochial schools *qua* institutions. It is forbidden by the First Amendment and it is contrary in principle to the Natural Law. The Senator's categorizing of possible opposition to it is entirely proper and indeed dutiful.

Where the error occurs is the notion that Catholics are demanding subsidies for their institutions to the exclusion of others. This is not so. Catholics, in raising their voice for a share in Federal Aid, are doing so out of pure justice and are demanding that aid should be available to the child, *as a citizen*, regardless of the institution attended. We would be abandoning our sacred right and condoning the State's failure to assume obligations if we did otherwise. Aid to the child, equally in conjunction with other children of all taxpayers, does not violate any precept, law or amendment, but is in agreement, as based on previous instances and rulings allowing this concept contained in the G.I. Bill of Rights, school lunch programs, and others. The issue resolves itself to the point where the State shall administer justice to all, on the one hand, or preferment of State activities and Socialism on the other.

## APPROACH TO CCD

A past president of the Catholic Teachers Association in Brooklyn, New York, and currently a teacher in the public school system, Mary L. Riley, delivered a talk recently to a regional congress of the CCD which was reprinted in the Brooklyn *Tablet*. The subject of her talk was the attitude and approach Catholic



parochial school Religious should take when teaching Released Time classes to the public school elementary school students. Since these pupils come back to the classes taught by the many public teachers such as the speaker, it is appropriate that her remarks be reviewed.

Citing the fact that public schools offer more to the student in variety of curriculum than Catholic schools, the laxity of many parents in acknowledging obligations and the fact that public schools are the recipient of problem students from Catholic schools, Miss Riley feels that Catholic students in public schools are subject to frustration and are prone to become problem children. In addition, there appears to be a certain feeling of superiority on the part of Catholic school children which is resented. This inevitably leads to conflicts and continuing defense of the Church.

Almost without exception the Catholic teacher on any level in the public school system has been obliged to defend the Catholic school, and this is especially true in the public high school.

Although Released Time is provided for religious instruction of public school students, Miss Riley feels that "by and large the children are not enthusiastic about Released Time." To combat these situations, more than an interesting review of the Baltimore Catechism is needed, and she suggests three items which might be included for practical benefit.

Let us begin with the Holy Days of obligation. . . May I ask you that you explain that it is not necessary to be absent. . . May of them play on the ignorance of the teacher in regard to church observance, and often that teacher is afraid to say anything lest he be accused of bias. Here you can help the child very much.

. . . the public school child. . . rarely knows the difference between license and liberty and as for respect, that went out with oil lamps. However he does stand in awe of the priest or Religious. So, there lies a means of inculcating respect in him for God, for authority, for the rights of others, for property, and for his own self-respect. The world needs badly the reinstatement of old-fashioned respect, kindness, and brotherly love.

Finally I beg of you not to denounce the public school, above all the high school. Some children fear eternal damnation and/or social ostracism if they attend a public school.

Instead of talking against public school, pray that more Catholics may enter the teaching profession. . . So I beg of you to welcome these children, to learn to know them as individuals, to win their confidence and to impress upon them that they must live their religion every day in every place and above all they must never give scandal to their non-Catholic teacher and their classmates.

## AN EFFECTIVE TOOL

Educational Television has grown by leaps and bounds over the past few years and is reaching the point where it may be counted as an acknowledged tool of education. Its effectiveness was recently established in a report soon to be released by the Fund for the Advancement of Education in which the Fund reports on an experiment using 223 schools and over 40,000 students. The results indicate that ETV can do a better job than conventional methods with fewer teachers and few classrooms. In the statement by the Fund they said that the test results

clearly showed that students who received part of their instruction over television in large classes did as well as, and in many cases significantly better than, students taught by conventional methods in small classes.

Prior to the unqualified acceptance of ETV, however, it would be appropriate to review one basic consideration:

What will be the impact of extensive use of ETV on the teaching profession and quality of teaching? For a partial answer to this we might refer to the impact of this medium on sports. With the advent of home television, boxing and baseball are now in the process of being reduced to the existence of top levels with no one in training to replace the top flight performers. This can result only in mediocrity. The reduction of quantity does not result in an increase or even preservation of quality.

In a like manner, we can foresee the existence of a few top flight teachers being recorded and taped for mass education. The classroom teacher, of necessity, must be reduced to a baby sitter and a test monitor. In this situation, there will be no incentive for the younger teachers to improve themselves, and replacements for the top flight teachers will be of lesser caliber. Mediocrity will be the result. It is to be granted that some subjects such as mathematics and ancient literature need not be retaped since the subject matter remains the same, but does not allow for new techniques.

If ETV is to be used effectively, it must not be used to replace the classroom teacher but rather to augment and supplement. The individual teacher must be able to experiment, to keep the subject matter up to date, to teach. We cannot afford to have a high echelon of knowledgeable instructors on tape and a great mass of classroom monitors who are skilled in answering questions and marking tests.

There is no doubt that this new tool is excellent and that it may be the solution to the hiring of more and more teachers on restricted budgets, but a danger is present which cannot be ignored and which needs the attention of

those contemplating mass introduction of this medium.

## THE OLD FROM THE NEW

The president-elect of the American Association for the Advancement of Science asserted recently that the power of nuclear energy derived from Planck's quantum theory and Einstein's relativity has posed a new time of crisis.

Our value judgments are in chaos. Old values are seen to be weak, new ones are uncertain. This condition is inevitable when great scientific principles develop and are being generally assimilated by people generally.

Dr. Chauncey D. Leake of Ohio University, the author of the above statement, does not urge that scientists attempt to restore value judgments but rather calls upon art and poetry to help in organizing scientific ideas and explain to the layman what scientists are doing and what it is all about. In concrete evidence, Dr. Leake offered the following cadence as an example of an expression on thermodynamics and evolution in verse form.

From all the vast  
unbounded sun-lit space about  
come fragments of an energy  
to catalyze our life,  
to make the green of plants,  
and in a mystic liturgy  
or ordered chance,  
to change another gene,  
which might produce,  
if viable, a kind  
of different living thing,  
which must, if it survives,  
adapt itself to others, as all  
of them shall find.  
Here in this system'd neat  
evolving scheme of everything,  
Time's Arrow points the way  
inflexibly  
nor can we shift a dot  
of its position, nor its movement  
stay,  
nor though we read  
the signpost fairly well,  
to what it points, have we the  
wit to say.

If this is truly an expression of what Dr. Leake seeks from the arts, then assuredly, their value judgments are in chaos. For in dealing with Twentieth Century progress of science, their values have progressed no further than Fifth Century B.C. since the above cadence is but a new expression of Democritus' Atomism, a materialistic, deterministic philosophy.

God must enter into scientific inquiry somewhere, yet as often as Science and Religion are judged partners (cf. Father Martin D'Arcy's recent "The Varieties of Human Love," in the *Saturday Evening Post*) scientists reject it. The crisis of thought in science is manufactured purely and simply by those scientists who will not look up to the glory of Revelation, the beauty of mystery, and the fundamental source of all things, God's Divine Love.

*"La plume de ma tante est sur la table"*



A Milwaukee Journal photo taken at Mount Mary College.

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## Reader Reaction

### NEDA Loyalty Oath

EDITOR:

In the "Clips and Comments" column in the April issue Mr. Wagner takes the time to discuss the feelings of some educators concerning the negative affidavit required by those applying for financial assistance under the National Defense Education Act of 1958.

I write with the hope of at least adding some light to the heat of Mr. Wagner's statement. To begin with it is not only "the presidents of Yale, Harvard, Princeton, and six other small colleges in the East" that object to the disclaimer affidavit but also the American Association of University Professors, representing close to 40,000 college professors in non-Catholic and Catholic institutions, also Secretary Arthur S. Flemming, of the Department of Health, Education, and Welfare, in a December 15, 1958 press conference expressed the opinion that the requirement was ineffective and would be costly to administer.

More to the point is the fact that the majority of these opponents do not object to a positive loyalty oath in which they would swear allegiance to our flag and to our country but do oppose a negative oath in which the very breadth of the oath requires a vagueness not in concord with the American principles of jurisprudence. This is an important point, the opponents of the disclaimer affidavit are not just saying they don't like it, rather they are offering very concrete objections to this particular affidavit.

As a faculty member in a Catholic college I share Mr. Wagner's belief that federal funds should not be made available to persons advocating the overthrow of our government. However I also believe that this particular disclaimer affidavit is too poorly stated to be an effectual weapon in our battle against Communism in American education.

Sincerely yours,  
FRANCIS E. X. DANCE

### ... Answer

EDITOR:

Mr. Dance's support of the basic idea that federal funds should not be used to finance students advocating the overthrow of the government is welcome, but I feel that the objections he has raised are based on interpretation rather than on fact.

1. The authority of the American Association of University Professors in this discussion does not move this writer since the AAUP has in the past gone so far as to blacklist colleges and universities who have refused to hire Fifth Amendment Communists and fellow

(Continued on page 640)

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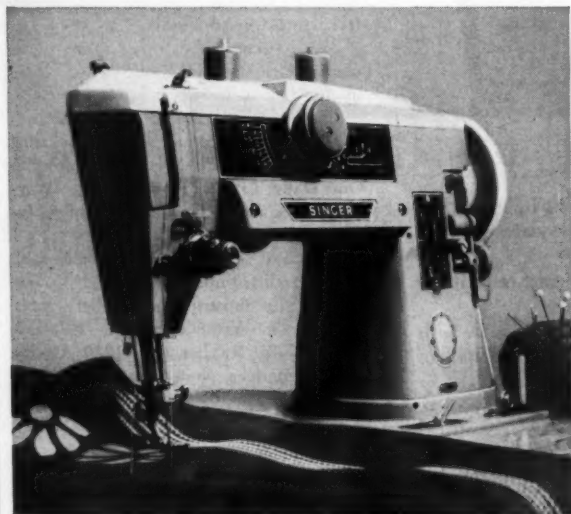
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(Continued from page 638)

travelers. Its action in this case adds nothing to the argument. Secretary Flemming's statement that the oath is ineffective and costly to administer is contrary to fact since the government requires this oath in a great number of areas and the students oaths would merely be added to the machinery already in operation.

2. Mr. Dance's contention that a majority of the opponents do not object to a loyalty oath as such—just this one—is again contrary to fact. The statements of the colleges and universities in public opposition, with the possible exception of

Manhattan, clearly indicate that in no instance is a substitute desired. They unequivocally oppose the oath *per se*.

3. The argument that the oath is negative, not positive, in wording is hardly cogent. Eight of the Ten Commandments are expressed in negative language as well as a great number of civil and ecclesiastical laws. The fact that the loyalty oath is negative in wording detracts in no way from the positive fact that the students are being asked to express their support of the United States and to swear allegiance to the country financing their education.

J. F. W.



## Room for two more!

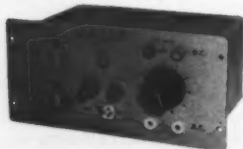
With science education on the upswing, and enrollments increasing by more than a million a year, science lab and shop facilities now considered adequate will soon require modification to accommodate our swelling population.

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## Audio-Visual News

### Filmstrip Library Expanded for Controlled Reading Program

The library of reading selections—integral to the controlled reading program—has been revised and expanded by Educational Developmental Laboratories of Huntington, Long Island, N. Y.

The new material is designed for use with children from the reading readiness level through grade three. For kindergarten or grade one children at the reading readiness level, 25 new picture strips in color have been added. For the pre-primer group 24 new filmstrips emphasize letter discrimination, picture-letter associations, and word-picture associations. The primary selections have been revised and expanded into three filmstrip sets: 50 stories for grade one; 50 stories for grade two; and 25 stories for grade three.

Comprehension quizzes for these grades have also been improved and expanded. Individual quiz sheets are now available on the primary level.

For more details write: Educational Developmental Laboratories, 75 Project Street, Huntington, N. Y. **A-V 37**

### Introduction to Rubber

An *Introduction to Rubber*, the U. S. Rubber Company's filmstrip, may be had free from the company.

The 53-frame filmstrip is designed for use in social studies and science classes in grades five to nine.

The story of rubber from plantation to the finished product is told, including such topics as "The Place of Rubber in Our Daily Life"; "How Made"; "Ways Used"; "Facts About the Rubber Industry in the U. S."

A 6-page teacher's guide comes with it. Free distribution is limited to one copy of the filmstrip and teacher's guide per school. Write to Public Relations Dept., U. S. Rubber Co., 1230 Avenue of the Americas, New York 20. **A-V 38**

### Portable Projection Stand

For your motion picture and filmstrip projection needs, here is a new, all-steel, portable stand especially designed, the maker states, to satisfy the need for stability, serviceability, and versatility at moderate cost. The Model 41 lists at \$35 (F.O.B., Minneapolis).

The top platform has a non-skid shock-proof rubber mat. Height is 41" for operator convenience and projection effectiveness. The tapering design is for appearance and stability, dimensions be-

(Continued on page 642)



## Bell & Howell "Specialist" projects slides or filmstrips brilliantly...even in semi-daylight!

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**Audio Visual News**  
(Continued from page 640)



ing 18" by 26" at top, 19" by 31 1/2" at bottom. Top and middle storage shelves have safety rail on three sides. Two of the 3" casters have special brake control.

Complete information may be obtained from Smith System Mfg. Co., 212 Ontario St., S.E., Minneapolis 14, Minn.

**A-V 39**

**Sources of Color Slides  
in Eastman Kodak Pamphlet**

Some Sources of 2 x 2-Inch Color Slides (S-2), a 12-page pamphlet providing an up-to-date list of producers and distributors of color slides, is now

available in a revised edition from Eastman Kodak Company.

Listed are fifty-eight firms in the United States, Alaska, Hawaii, Cuba, Mexico and Norway grouped according to the general type of slides provided by each firm. Included are such subject classifications as: general; architecture and fine arts; religion; science, medicine and nature; travel and scenics. The address of each firm is given along with more specific information on the slides available.

Free copies are available from Sales Service Division, Eastman Kodak Company, Rochester 4, New York. **A-V 40**

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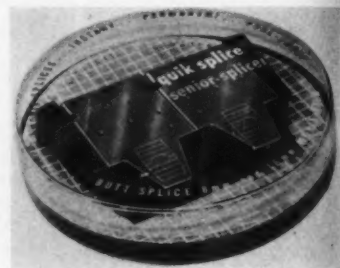
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## A Butt Splicer

Butt splicing of both 8mm and 16mm, interchangeably, is done with this new, inexpensive splicer using Quik Splice Mylar splicing tape.

Torn film and broken sprocket holes



on film may be repaired without loss of any frames, the splice being transparent when projected. The film is ready to project immediately after splicing.

The Senior Splicer, shown in display case, is constructed of cast aluminum and stainless steel and is lifetime guaranteed, according to the maker, against wear and breakage. It comes packaged with mounting screws, instructions for use, and a supply of Quik Splice Mylar splicing tape.

It is available at photographic stores or write Hudson Photographic Industries, Inc., Croton-on-Hudson, N. Y. **A-V 41**

## Mobile TV Stand Doubles as Antenna

Two features distinguish this "Tenna-Table": its mobility on 5" heavy-duty, industrial casters, and the fact that it also functions as a hi-gain directional TV antenna. It will serve the school which receives educational TV programs and requires moving the set from room to room. It is made by Transvision, Inc., New Rochelle, N. Y., manufacturers also of TV classroom receivers and electronic teaching aids.

The stand is 48" high, of rugged construction, and attractive appearance. A  
(Continued on page 690)





## CRASHING HEADLONG INTO MARRIAGE

TEACHERS IN HIGH SCHOOL, yes, even in the upper grades, will be interested in a column of Monsignor Irving A. DeBlanc, director of Family Life Bureau, NCWC. This column is carried by a large number of our Catholic papers. The director gives an answer to a question frequently asked, Why are youngsters marrying younger now than at any time in American history? In his response he tells us that young people are learning to drive cars early, to visit beauty parlors early, to wear nylons early, and to start social dating early. "Many parents of sixth graders have already planned that their daughters must have social partying so as not to be 'old maids.' This parental prodding can indirectly lead to early, immoral experimentation and cheating on the Commandments. . . . Young people today often decide only to get married; they are not deciding to support a wife or have children, at least for the time being."

No doubt an unhappy home situation sometimes pressures the teen-ager to seek an easy way out. This is particularly true of those teen-agers who are failures in school or unpopular with their schoolmates. They fancy that marriage is the high road to independence and security. With this conviction a couple decide to get married, but plan to postpone having a family, and get a divorce if things don't work out. Judges in divorce courts have voiced the opinion that a large percentage of the cases appearing before them are traceable to excessive haste. The teen-agers bent on marriage brook no delay. They do not know that it is infatuation, not love, which comes at first sight. A whirlwind courtship teaches them nothing about each other. They awake from the honeymoon to the

harsh realities of living, and cannot endure the boredom of each other's company. Problems multiply. "Dead-end jobs and living in drab dwellings can become maddening." Often the husband is sent overseas and his bride goes back home to have a baby in meager comfort. Their letters to each other are not love letters, but rather diatribes of recrimination.

This common experience offers a grim warning to hasty teen-agers. Monsignor DeBlanc analyzes the situation, "Your purpose in marriage was not as God had planned it. There is no idea of vocation in it. Neither one of you married to get each other to Heaven. Neither built marriage on a long, lasting spiritual love or to extend the Mystical Body. De-luded by an emotional inferno you are now desperate. You have desecrated what should have been the finest relationship known to man."

Fortunately, these young careless marriages are not necessarily hopeless. A priest or a loving relative or a friend will offer Christian counsel and assistance. The Catholic parent should maintain communication lines with the young couple who now realize they made a sad mistake.

## VIGOR IN CATHOLIC BOOK PUBLISHING

SOME THERE ARE who fear that the term Catholic press means nothing more than the diocesan newspaper, together with the weekly, the monthly, and occasionally the quarterly periodicals. Writing in *America*, February 28, 1959, Eugene P. Willging, director of libraries at the Catholic University of America, assures us that Catholic book publishing is not moribund. In 1958 in the United States 144 publishers released 694 titles, totals almost identical with those of 1957, when 167 firms issued 715 titles. At the Catholic University of America Library, information on Catholic books is released through a weekly card service and a weekly news release disseminated through the National Catholic Welfare Conference.

We are interested in the definition of a Catholic book. Willging writes that, in general, we use the term to indicate a Catholic title released through the book trade, in contrast to textbooks, which are customarily distributed directly from publisher to the educational institution. Some textbooks, because of their general interest, are classified under both categories. The prayerbook group, the so-called "black book" category, is usually represented at the rate of about five a year. Other books commonly excluded in the annual account of new Catholic books are paper-covered doc-

toral dissertations, but often a doctoral dissertation is reworked and issued as a trade title.

Many Catholic firms are in the publishing business but the Catholic book is by no means solely the product of the Catholic publisher, as Father Gardiner pointed out in *America*, February 16, 1957. Willging gives this statistic, "In 1958 the 53 firms that I would designate as primarily 'Catholic' issued 379 titles, while 91 which I would class as 'general,' issued 315 titles. . . . We define a Catholic firm as one which is under Catholic ownership and whose list is limited to Catholic titles, while the general firm is usually of non-Catholic ownership or divided in control with its catalog containing a considerable number if not a majority of general titles." Some of the general firms, as for instance, Doubleday, and Farrar, Straus & Cudahy, publish a considerable number of Catholic titles annually and supply the strong competition needed to keep the Catholic firms vigorous. Vision Books and Image Books, together with the pictorial biographies from Regnery, have been well received. "Undoubtedly the best 1958 example of 'general' influence is that of Prentice-Hall's subsidiary Hawthorn Books' initiation of The Twentieth Century Encyclopedia of Catholicism."

Many recent novels published by general firms have extended the horizon of Catholic writing. The grand total for the five years of Willging's study, 1954-1958, reveals a total of 1,390 books for Catholic firms and 444 books for general firms. "The general firm has made and is making a great contribution to all forms of Catholic literature."

The present study does not limit the term "Catholic book" to the works of Catholic authors. Some works by non-Catholic authors on Catholic subjects are worthy of inclusion.

The works of Sheen, Bishop, Merton, and Oursler on the general lists commonly outsell the top-ranking titles on the Catholic list. Many best-selling Catholic titles from the general firms are taken over by Pocket Books, New American Library, and particularly Image Books of Doubleday. It is only fair to note that the Catholic firms are publishing many needed titles that cannot attain high sales; these are substantial and necessary contributions. General firms dominate the heavy sales in the reprint field, with Newman Press rapidly coming to the fore. We are convinced that Catholic titles from the Catholic firms would attain better sales if they were well represented in general bookstores. Catholic firms resort to book-club and direct mail techniques to a larger degree than the general firms.

Translations accounted for 22 per cent of the titles in 1958. Joint publication with firms in England and Ireland likely accounts for 10 to 15 per cent of the titles published. The university presses in the United States enter quite largely into the publishing field.

Catholic book publishing in the United States has progressed to a point where "any writer of integrity with a message and the ability to express it will have

a respectful reading of his manuscript." Excellent writers are sought out by publishers in much the same fashion as baseball players by the major league teams. We regret that the comprehensive *Weekly List of New Catholic Books*, issued by NCs' News Service, is found regularly in fewer than ten diocesan papers.

May our Catholic books and pamphlets have vigorous support from Catholic readers.

## APPRAISING THE ACTIVITIES

IT IS REFRESHING to read the Proceedings of the Eighteenth Annual Conference of the Christian Brothers Education Association. The constructive effort made by this group stimulates effort of a similar nature among all other groups engaged in the teaching of youth. By the very nature of the case many hundreds of interested educators were unable to attend this particular conference but they can gain much of value by reading the record.

Brother E. Stanislaus of La Salle College writes on the mission of the Christian School. He calls attention in his opening paragraph to the fact that the basic primary end and objective of the Christian school is the salvation of souls. He expresses a hope that our certitude in the matter of final goals may not generate in us a kind of inactivity with respect to the means which ought to be developed to bring us to our goals. In the Catholic system of schools, he tells us, we do not find a strong disposition to go in for experimentation with respect to means that lead us to our final goal.

It is entirely possible that the multitude and varieties of activities create confusion in the minds of both teachers and pupils and becloud their understanding of the true aim and purpose of education. "Examine any school program," writes Brother Stanislaus, "and it will be amazing to discover the variety of activity in the school. We have the guidance program. We have an extra-curricular program. We have a health program. We have a recreational program. And yet the only outcome which a school will even pretend to measure is the outcome of academic achievement. If the faculty of the school were to be questioned as to what it is trying to do, there is always a fine complete picture developed purporting that the school is trying to develop, let us say, a full and integrated individual. Then this galaxy of secondary objectives will be very nicely portrayed. The school is trying to develop a fine physical specimen; trying to educate the youngster to proper use of leisure time; trying to develop proper attitudes, emotional attitudes; trying to develop a fine moral sense; and so on and so on. Yet the only measure that the school will use to determine the extent to which the faculty succeeds in accomplishing these objectives is an academic measure.

"I suggest that there is a great pretentiousness in this approach; that there is a marked inconsistency in our philosophies when we insist we are trying to do all

(Continued on page 651)

By **SISTER ANNE RAPHAEL OWEN, C.S.J.**

**St. Mary's Academy, 3300 W. Clauson Ave., Los Angeles 43, California**

# Is Science Really for All?

Science and its place in the curriculum of general education is treated. Teachers of science are encouraged to show how science contains humanistic values within itself.

Sister Anne Raphael is instructor of science at St. Mary's Academy. She is a graduate of Mount St. Mary's College, Los Angeles.

THE PROBLEM with which secondary education and the nation is now faced regarding the amount and kind of science education that should be offered to high school students has captured the interest of the general public. Whether the secondary schools deserve it or not, a layer of severe criticism has been heaped upon them for the past few years and the orbiting of the Sputniks has brought the whole issue to a very pointed head. This pointed head really seems to be functioning as a lance, piercing and probing around in the aims, curriculum, and methods of our present educational system, driving into the open all the weakness and inadequacies that may be hidden there. Dr. James R. Killian, a man who has been placed in a position to make some very important directives in education, has already cited "the need for more emphasis in our society on the value of intellectual discipline and on the importance of content rather than method."<sup>1</sup> No one would interpret this statement as a suggestion for reversion to the "faculty psychology" as the 1872 period of education incorporated it, but how this suggestion will be honored is a matter of conjecture and one that all science teachers are anxiously anticipating.

## Perspective Difficult

It is difficult to look at our own age with anything of perspective and determine the present aims of science education on the secondary level. Taking a panoramic view of the history of science teaching in the United States, it is reasonable to think that where one period ended and a new one began there was not a clean-cut division so that residual practices and ideas of previous periods have remained and inadvertently become a part of the conglomerate whole, causing a confusion of practices and aims. For instance, the descriptive and utilitarian aims of Benjamin Franklin's academy are recognizable in our own. These aims are not without merit, but let us not imitate the method that they suggested to that period, by lading courses heavily with factual material and making the description of phenomena an aim in itself. Many modern textbooks exhibit this tendency. The laboratory exercises of 1872 were planned for training in observation, concentra-

tion, and systematic thought by working with materials and did not offer much opportunity for development in individual initiative or independent thinking. This trend is also found in our own time in the use of the laboratory period. Perhaps the upshot of the quandary in which current science education finds itself will be the drawing together of those aims and practices found in our science education heritage that are relevant to the needs of the present time, but given a new look with modern, fresh methods.

## Science Versus the Humanities

Our present dearth of scientists does not entirely stem from the lack of competent science teachers and the consequent loss of science talent among our high school and college graduates. The other face of this problem is a prejudice that has caused reluctance to include science in the program of general education of youth. Many educators who are strictly humanists have been slow to see the fitness of science for general education and have assigned it to such a narrow compartment in the curriculum that it is little wonder that we find it in a rather languid state. Patriotism and the finger-shaking of the general public have, at last, urged educators in the liberal arts colleges to invite science teachers to make their contribution to general education in an effort to integrate all our intellectual resources that influence society so strongly.<sup>2</sup> Science needs the humanities in the same degree that the humanities need science for the purpose of making itself known and intelligible, for it is doubtful that science courses, in themselves, can educate the student to understand the dependence that civilization has on science. Science needs history to interpret the relation that exists between itself and the society that it benefits. By establishing this understanding, society may then be disposed gratuitously to provide the environment necessary for science to work in. With the conscious effort of uniting science with philosophy and the humanities harmoniously and cooperatively, we are taking a big step in the reformation of science education which national safety warrants without going to the extreme of making science the integrating force of total education.

<sup>1</sup> James R. Killian, "White House Missile Expert Takes a Look at U. S. Schools," *U. S. News and World Report*, January 24, 1958, p. 47.

<sup>2</sup> Earl J. McGrath, *Science in General Education* (William C. Brown Company, 1948) p. v.



## Develop Intellectual Awareness

No one will deny that the succeeding generations are destined to live in environments that are going to become progressively more scientific. The extent of the educational provision for the need of the student to understand his scientific environment is, in most instances, inadequate even now. To fulfill this need for the present and the future does not necessitate educating to proficiency in the manipulation of gadgetry. The objective of science in general education will be attained if every student is given the chance to develop an intelligent awareness of nature and the scientific benefits that surrounds him, to realize that these benefits have not always been available to man, and to appreciate the intelligence that produced them. Government and civic life as well as warfare can look forward to incredible scientific advancements. Governors and magistrates are going to have to confer intelligently with scientists in working out new projects. A rudimentary understanding of the basic problems confronting scientists will make for understanding and facility in these relationships.

Doctor Killian has called on the nation to correct its erroneous opinions regarding science. It has been called "materialistic," "vocational," "antihumanistic," a "sacred cow," and a "demigod." Certainly there are material advantages to be accrued from science, but to assert that its only purpose is materialistic is to assume the extreme totalitarian position. Science becomes materialistic only when it loses its freedoms, and its activity is state- or society-dictated. To deny that there is intrinsic interest in a scientific discovery is as false as to deny that material good comes from science, for there are many scientific discoveries that man cannot utilize and which hold eminent positions in the hierarchy of scientific learning. Scientists regard these as musicians and artists regard a masterpiece that is not generally known because it cannot be understood by the layman.

## Show Its Humanistic Values

If it seems that the humanities are going to have to make all the concessions in the process of unifying education into an all-inclusive whole and that science has little educational value to bring to this marriage, then let us show how science contains humanistic values within itself.

First, it follows the design of human learning. Initial learning takes place in the young child by way of the inductive method. The deductive method is more useful after a certain amount of sophistication in learning has been acquired. The child is an investigator by nature and the method of science gives full play to this propensity.

Second, science fosters adherence to facts. The type of training inherent in science education imbues an appreciation for facts rather than assumptions especially before making generalizations. The transfer of this training to other fields of learning obviously is

beneficial to them. Handling quantitative things, measuring them, combining them, inculcates habits of precision, honesty, and definiteness, and a belief in the intrinsic value of truth.

Third, training in science teaches objectivity. Freedom from prejudice is basic to investigation. Open-mindedness is necessary in order not to miss facts or misinterpret them because of some predisposition. The student becomes aware of this as he progresses through his laboratory exercises.

Fourth, an understanding of science is an understanding of divine craft. The physical universe has been established without the cooperation of man. Through the study of it, knowledge of its Creator can be obtained. Pope Pius XII said, "Scientists are the discoverers of the intentions of God." A study of the humanities deepens insight into man but the study of science deepens insight into God.

Fifth, science helps man subdue the earth. The earth as God furnished it is for the use and betterment of man. A deep study must be made by scientists to understand the divinely established laws that harness and control the forces of nature. However, every educated person should have an appreciation and grasp of the basic laws involved in the things that mean his well-being, safety, and comfort. The progress that man has made in subduing the earth serves as background for most of his past history and now, in modern times, this progress is determining his history.

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By **REV. PAUL F. FLYNN**  
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## Helping the Adolescent Toward Emotional Control of Fear, Anger

Face this fact: control of one's emotions is among the most difficult of life's problems. Especially when the control has been lost. The guide of youth needs patience and time and some of the know-how to be gained from what follows.

Father Flynn is now pastor after having been religious instructor for twelve years and guidance director for six years at Catholic Central High, Troy, N. Y. He is a product of St. Bonaventure University, Olean, N. Y., Gregorian University, Rome, and Siena Graduate School at which he pursued his studies in guidance. Since 1946 he has broadcast weekly a radio program for children. He is a contributor to the *Homiletic and Pastoral Review* and he is the author of a pamphlet, "Examination of Conscience for Teenage and Up" (Paulist), and "Joy to My Youth," a Mass booklet for children published by Kenedy.

THE SETTING is a normal classroom of high-school pupils. As the teacher surveys the class members, he sees the following: Most of them are quite normal. They pay attention; they do their work; they give evidence of a normal home life. They give definite signs of emotional control. Fundamentally, emotional control is what makes them normal, pay attention, and do their work. They cause little or no trouble. They live and act in keeping with principles, worthy purposes accompanied by clear thinking. This group is a joy to the heart of the teacher. It is a pleasure to work with them and for them. They give evidence of good home training and are a credit to their parents. But the picture of this normal classroom is not yet complete. In looking over the members of this class, the teacher must deal with another type of pupil. This type is not so normal. Those of this group are inattentive, lazy, talkative at the wrong time, loud, uncooperative, quick-tempered, resentful, inclined to "show off" and manifest an utter lack of respect for authority. Fortunately, this type does not represent the majority in the normal classroom.

But they must be dealt with; they must be helped. As a rule, the usual method of trying to help them is to punish them. All too often this method fails. In most cases it only makes a bad situation worse. It leads to dismissal; or failure to achieve success as a pupil. Those who belong to this "abnormal" group need help. They need it desperately. Most of those of this group are victims of uncontrolled emotions. This "disease" should have been corrected when they were children; parents might have helped them but they did not. In

adolescence, the effects are more evident and more damaging. As we know, the adolescent period is one of deep conflicts. It is the time of transition from childhood to adulthood, the in-between period when life becomes more complex. Now the adolescent begins to see himself as an individual. New feelings and strong urges are at work within him. He is often disturbed. He needs help, but more often than not he fears to ask for it. Sometimes he resents adults and looks upon them as enemies. Very often this is a result of faulty education—the kind that is purely negative—the "don't do this" school of thought.

At any rate, this article is concerned with the boys and girls of the group who do not have proper control of their emotions. It is an attempt to find some answer to their problems. It is an effort to help them. It is done with the sincere hope that leaders of youth will give more attention to this particular type of adolescent and attempt to lead them toward a happy, successful maturity through proper emotional control.

### A Most Difficult Problem

As we approach this problem and attempt to solve it, we must face this fact: control of one's emotions is among the most difficult of life's problems. This is especially true when the control has been lost. As a consequence, it is imperative for the guide of youth to be prepared for a task that is most difficult. It requires almost infinite patience, tact, and kindness to help the youth who is a victim of uncontrolled emotions. It takes time—maybe one month, maybe six months, perhaps a year. But it will be time well spent, and it will bring to the leader of youth immeasurable satisfaction.

Psychologists tell us that there are various types of emotions. To mention just a few there are the emotions of love, of fear, of hatred; there are emotions of courage, anger, and joy. For the purpose of this article, we shall concern ourselves with just two of the emotions—the two which seem to be most prevalent in adolescents: fear and anger.

### Influence Conduct

We must acknowledge in the very beginning that the emotions as such are good. They are God-given and when used correctly are means of much happiness. This is true because the emotions are the most power-

ful factors in determining human behavior. They influence conduct either toward good or toward evil depending upon the proper use of them, depending upon one's control of them or lack of it. The emotions sway a man much more than his reason. That is why, for example, bigotry is so hard to destroy. It is emotion out of control and ignores reason. As has been said: "the heart plays a more prominent role in human life than does the head." This is true when a person acts as an individual; it is more so when he functions as a member of a group. Almost all mass movements are motivated by an appeal to the emotions—strikes, race riots, wars, lynchings, etc.

Since the emotions are good in themselves and are the most powerful factors in determining human behavior, it is important that serious consideration be given to their proper use. To sum up—uncontrolled emotions are the influencing cause of untold evil; controlled emotions, of untold good.

### Seek Cause

Now to consider the two emotions: fear and anger. Fear is defined as "an emotion produced by the painful anticipation of some evil." Closely related to fear are worry, anxiety and terror. It frequently impairs mental functions, affects human happiness and efficiency, and brings about collapse of character. When this emotion is out of control, the teacher may very easily discover the symptoms. When it is excessive, it shows itself by visible effects in the adolescent. When the pupil has an unusual pallor; or trembles, or perspires excessively, he may well be a victim of excessive fear. In extreme cases, chattering of teeth, could be a symptom. It is the duty of the teacher to attempt, then, to discover the cause in a tactful, prudent manner. Very often the habitual talker in class, the loud, the "show-off" type are dead "give-aways" for uncontrolled fear. The cause, of course, may be one of many things. It may be fear of studies; fear of school; fear of being called "chicken" by members of the gang. It may stem back to the home condition of the given pupil. This cause must be discovered and remedies suggested. But such discovery may take time, yet it must be done if the given pupil is to be helped.

### Approach from Common Sense

Once the cause is discovered, an appeal must be made to the reason and common sense of the victim. Fear should be explained as something good in itself. When under proper control it helps us. It is a good emotion when it leads us to do right things. It is good when it keeps us from committing sin—such as a healthy fear of hell; it is right to fear the just anger of good parents; it is important and necessary to fear God: "Fear of God is the beginning of wisdom." Once this has been explained, the teacher may try to show the pupil how foolish it is to fear school, studies, criticism of immature companions, etc. Point out, when advising, how damaging are the effects of excessive fear—it hurts

studies, keeps one worried, makes one unhappy. The whole purpose of this emotion which is good in itself becomes frustrated through useless fear. The teacher could then stress and conclude by showing the good things one should fear and the evil things one must not fear. Added to this could be a few practical suggestions for overcoming the fear of wrong things.

### By Substitution

Since all fear begins with thoughts of impending evil, it could be suggested that one avoid thinking of what one fears. This could be done by substituting a series of thoughts which would drive out the fear thoughts. Such a series of thoughts could be concerned with things which are pleasant to the boy or girl beset by this difficulty. Such things as hobbies, pleasant happenings of the past, etc. Should the fear be in facing up to things, the teacher could start by giving the pupil simple tasks to perform which will help in overcoming this difficulty. Perhaps the child fears walking across the front of a classroom filled with pupils. One way to help would be to have the pupil take a message to a classroom. This could be done two or three times. Then send him to a given classroom where he will have to wait for an answer to the message. This is merely one way of coping with this situation. The general idea is to help the student "face" things, not run away from them. It will be helpful, also, to instill into his mind and heart the necessity of acting *only* from mature thought, from proper principles of conduct, and for right purposes. Show how these are the only motives from which we should act—not from impulses—spur-of-the-moment decisions which lack thought, principle, or purpose. It is not possible to give examples of every type of fear. It is necessary to know the cause and then strive through reason, common sense, and practical helps to eliminate the cause—or overcome it.

### Refer Pupil If Necessary

To sum up, adolescents with fear complexes need help and need it badly. It is the duty of the teacher to give such help with prudence, tact, and kindness. If the teacher feels inadequate for the task, then by all means she or he should refer the pupil to someone who is trained to help such pupils. In almost every school there is a director of guidance whose main object is to help such pupils; if not, there may be another teacher more qualified to help. There are always the spiritual leaders of the parish in which the pupil resides. At any rate, help must and should be given in order to assist the given pupil beset by fear to get rid of it, that he may grow up into a mature person emotionally.

### Anger

The second type of emotional upset common to adolescents is that of uncontrolled anger. The effects of this uncontrolled emotion fill our papers every day. Anger results from a feeling of injury to oneself—either bodily or mentally. It is concerned with the conscious-



ness of a wrong suffered or of failure on the part of others to respect the individual's person or property. The symptoms are quite evident to any teacher. Quick-temperedness, resentment, tenseness, lack of respect for authority are a few of the indications of uncontrolled anger. If this anger is allowed to continue unchecked, obviously this pupil is destined for serious trouble and may do serious harm to others and to himself. As with fear, anger may be first directed toward the right things. As a matter of fact, anger is called "fear at bay." Uncontrolled anger always leads to undesirable conduct. Once the teacher knows something about the pupil's background, habits, likes and dislikes, the cause may be ascertained and effective remedies suggested.

### Divert Thoughts to Other Channels

Once the cause is known, the teacher may help by advising the victim to center his attention on the anger itself. He could show how foolish it is—how it affects his entire personality and makes him an undesirable human being. Point out how such uncontrolled anger affects his studies, his attitude toward life in general and toward those who love him in particular. The old remedy of counting to ten—delaying action when he becomes angry—is always good advice. Show how this

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*The string group from the orchestra at St. Francis Academy, Joliet, Illinois, is under the direction of Mr. Dushan Vojnovich, with Sister Mary Daniel, O.S.F., as moderator.*



simple trick will give him time to think things over and discover the stupidity of his anger. He could also be advised to divert his thoughts from the anger and direct them to other channels which are pleasant. Finally, he may well need to watch his actions in times of peace. Perhaps he or she is nervous by temperament, eager to get things done all the time and habitually tense. Advice to take things easier, to be more de-

liberate in ordinary actions is always helpful for this type of pupil. If the boy or girl is high-strung and nervous by temperament, perhaps a visit to the doctor could be suggested.

For any and all uncontrolled emotions, Catholic boys and girls have the most powerful of all remedies. Frequent confession to a regular confessor and frequent reception of Holy Communion. This, plus a daily examination of this fault and daily resolves to be watchful and to pray in order to overcome it. All this, too, may be advised by a prudent, tactful teacher.

To conclude, in every classroom there are emotionally disturbed pupils. They have not learned to control their emotions. The symptoms must be noted and then effective remedies advised. These symptoms are most evident and consequently can be spotted by any teacher. It is the duty of the teacher to help his pupils toward not only educational maturity but emotional maturity as well. Emotional maturity, as has been noted, is utterly necessary for happiness in this life and in the life to come. Consequently, it must be considered as the twin goal of every school. Every pupil must be helped along the road of life toward educational and emotional maturity. Only in this way shall we insure for them their proper heritage as citizens of this world and of the world to come. As a matter of cold fact, it is even more important for every individual to know himself as he really is than it is for him simply to know facts outside himself. As the poet Tennyson puts it: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power; yet not for power—power by herself would come uncalled for. But to live by law, acting the law we live by without fear; and because right is right—to follow right were wisdom in the scorn of consequence."

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### Appraising the Activities

(Continued from page 646)

these things, and yet the only outcome we can measure, the only outcome we even pretend to measure, is the outcome of academic achievement. There is a formidable challenge facing us in this problem alone. If academic achievement is the only outcome that we intend to measure, what importance then do we really ascribe to the other facets of the school program? This is what I mean when I say that the responsibilities of the teacher have to do with intangibles and immeasurables."

We agree with the author that it is inadvisable for the school to allow the recreational program, the health program, and the social program to absorb our personnel, our budget, and our facilities. The health program can well be assigned to other responsible community agencies. Many educators who have given thought to the matter agree with Brother Stanislaus in regard to religious activities in the school. He questions the right of the school to assume responsibility for

(Continued on page 655)

# Fostering Religious Vocations in the Grades

Methods of approach—other than the direct approach which boys and girls often resent—are presented that are suitable with pupils of the seventh and eighth grades, including CCD classes.

Sister M. Rosalia needs no introduction to our readers who will recall her past contributions in the field of teaching religion to Confraternity and released time classes.

IS THERE A SHORTAGE of vocations? My answer is yes, and no. Yes, if by vocations we mean only the invitations from God that are accepted; no, if by vocations we mean the number of invitations extended. God knows the needs of His people; He is Father of all. The very prodigality with which He has provided for the material needs of man would lead us to infer that this same loving Providence has made more ample provision for the spiritual. Yet even as distribution in the material order is often blocked or cut to a minimum by the selfishness of man in dealing with his fellowman, so too in the order of God's truth and grace. God invites man to engage in this "most divine of all divine works." Some accept. Others—and I fear the number is large—say "No, thank You. I'd rather do something else." A third group includes those whose vocations are lost because they are not fostered. And this may be even larger.

A vocation in the sense in which we are considering it, is a call from God to become a priest or Religious and to work for His people. In the case of a religious vocation, usually there is an attraction to a particular congregation and (or) a particular work. Fostering vocations, as I see it, includes our labor as teachers of revealed truth and the guidance we give our pupils in the acquisition of right attitudes and values flowing from the Faith, as well as the immediate activities undertaken with direct vocational purpose.

## In Seventh or Eighth Grades

In seventh and eighth grades, and sometimes before, there are at times signs of vocations. Many of those engaged in promotion work consider these two years crucial in this matter. It is also true that many of these vocations will be lost if they are not recognized and fostered. What we might call immediate fostering of vocations could begin in these grades. How should it be approached?

An attitude of reverence is essential; reverence for the individual and for God's plans in his regard. A

wholesome awe of the tremendous implications in a decision as to a state in life and of the field in which the religious vocation will be lived, should help us to foster vocations as the attraction given by the Holy Spirit indicates. I also believe that such an approach will help to increase the number of vocations that are accepted, and satisfaction in the choice made.

## Make Known Sweep of Activities

Of necessity this includes making known to the boys and girls, as far as we can, the glorious sweep of activities in the Church, the various orders and congregations engaged in the spiritual and corporal works of mercy through which they fulfill their vocation and help to meet the needs of God's people. This broadens and deepens appreciation of vocations to the priesthood and to religious life, and gives the boys and girls a background of knowledge that will help them make their own choice of congregation or order.

Should our approach to the subject of vocation be direct and personal? That is, should we open the subject with an individual, ask whether he thinks he has a vocation, suggest that he may have one, even tell him that we think he has? Or should we use the indirect approach? Results seem to have been obtained both ways, so perhaps this is a question of method the answer to which depends on the Religious and his or her judgment of the boy or girl concerned. Still, evidence indicates that both boys and girls often resent the direct approach. They want to be the ones to open the subject and to choose the one to whom they will give their confidence. They also want us to give them opportunities to show interest and ask questions without being tagged for the seminary or convent by their companions. The classroom provides such an opportunity during a lesson on the states in life, the observance of Vocation Month, and many other occasions which a vocation-alert teacher will use for incidental teaching of the subject.

## Not Emotionalism

One of the hazards in fostering vocations, particularly on the level we are considering, is the possibility of over-stimulation. Most CCD classes, I believe, suffer from the opposite, yet the danger may be worth mentioning. Perhaps boys are impervious to over-stimulation, but girls are susceptible. At times the vocation idea is so well and so frequently presented that girls

who think they have a vocation to religious life become tensely eager to enter at once. This emotional eagerness is not necessarily a sign of a true vocation; in fact, it ignores a fundamental principle of the Christian life: acceptance of the will of God. Fostering a vocation means more than planting an idea, arousing a desire, stimulating eagerness to take a decisive step; it should be based on thorough grounding in the truth that life is to be lived as God wills. His will today is that these boys and girls fulfill their duties at home and in school, faithfully and earnestly, as preparation for the more complete giving of themselves to God in the vocation to which He calls them. This will help to give stability and to train in self-control. "The sacrament of the present moment" is excellent preparation for the future, as well as a means for growth in holiness in the present. At times emotion may be of assistance, but not emotionalism.

The Rev. Charles W. Harris, C.S.C., in an address on "The Religious Life: The Perfection of Personality," given at the eighth annual convention of the Vocation Institute, Notre Dame, Indiana, 1954, made this statement: "We will not attract vocations by emphasizing what is surrendered, but by what is obtained. It is the good, not the lack thereof, that has the nature of an end, begetting attraction and desire." We Religious surrender a great deal that we hold to be good, but we surrender it to obtain a greater good. Those of us who seek to foster vocations would do well to emphasize, as part of that greater good, "What you can give" rather than "What you will get" in religious life. There is heroism, generosity, love of service, in our boys and girls.

### **Psychologically Sound Approach**

Psychologically, "What you can give" is a sound approach. From the viewpoint of the spiritual life and of the future fulfillment of the vocation, it is also sound. There is such a thing as too much emphasis on the happiness to be found in religious life. For those who live it generously, happiness is there. When presenting this to the young it might be well to tie it in with what brings happiness: generous giving in obedience to the will of God.

Love is the great motivation force—love of God and of His people for Him. Here love of Christ comes in strongly. In Him God's love for us is made visible. Boys and girls will find in Him all that they desire and need if they know Him and realize His personal love for them. To many He is the historical Christ who lived in Palestine over nineteen centuries ago, rather than a living Person of the here-and-now, into whose Presence they may enter whenever they wish.

Some years ago during a demonstration lesson in religion on the high school level, I asked the girls, "Do you know Jesus Christ?" Their answer was, "We know about Him." As I pressed the question they repeated, "We know what we have been taught about Him." I asked further, "How do you come to know a person?"

They told me. Point by point I paralleled their answer with reality, ending with, "You visit Him in church and talk with Him. He comes to you in Holy Communion in a closer union than any human person could have, no matter how much he loved you. And you know only about Him? You don't know Him?" There was a dawning realization and wonder on their faces as their answer came almost in a whisper, "Yes, Sister. We know Him."

The effort to foster vocations in CCD classes does offer problems. In Confraternity classes in which religion is taught only as catechism answers to be memorized, not very much is accomplished in regard to the Christian formation of the child, without which the question of fostering vocations is quite beside the point. Where it is taught as an integrated whole, "an organic" whole our Holy Father calls it, much can be done.

What might be considered integrated teaching of religion? Presentation of the great central truths of our Faith is central: God our loving Father, which includes His Providence; His Divine Son, Jesus Christ, who became our Elder Brother when we were incorporated in Him through baptism; our relationship with our brothers of the world because God is our Father and Christ our—and their—Elder Brother; the new life of grace within us, won back for us by Jesus Christ, given to us by the Holy Spirit, nourished by the sacraments, and growing within us as we follow Christ; the Mass in which we give ourselves to God with Christ and receive Christ in the Sacrament of union—union with God and with each other for Him. This is the core, the heart, the foundation—use whatever term you wish.

### **With Clarity and Beauty**

Teach these truths with clarity, that the mind may understand; with beauty, that the soul may be filled with the vision of life lived in accord with what is believed. Through such teaching we hope that the boys and girls will gradually acquire the values of the supernatural—the value of doing God's will, of living in accord with God's plan, of serving others for Him, the value of a soul. These are the values by which we Religious strive to live; if the boys and girls are to choose as we do, these values must in some measure become theirs also.

The idea of a vocation should be presented from first grade on. The little ones are not too young to learn that life is a gift from God and that when they grow up He will ask them to live the life according to His Plan for them: some as mothers and fathers, some as priests, Brothers, Sisters. When this truth grows with them as they grow, acceptance of a religious vocation is at least less problematical.

### **Natural Opening for Discussion**

To speak specifically of grades seven and eight: in each grade give a lesson on the three states in life and,



if time permits, another on the priestly and religious vocations. These lessons will provide a natural opening for discussion and questions, some of them prompted by curiosity, others by vocation interest. Even if no one in the group has a vocation to the priesthood or religious life, the lesson and discussion present right ideas and foster the Catholic attitude toward vocations. When the boys and girls are themselves parents they will be better prepared to encourage rather than discourage vocations among their children. The possibility of such vocations should be presented to them frequently throughout the years.

We should associate the boys and girls with us as much as we can. This gives us opportunities to learn to know them well and to help them in many ways; it shows them that we are interested in them as individuals; they feel that they are wanted, and in this atmosphere confidences are not long in coming. When we give an opportunity, the students will gladly talk about vocations in general, and when alone, theirs in particular. But they want an opening. High school boys have written, "The teachers do not start us talking on general subjects so we can work around to vocation questions." Girls have said, "We were scared to death. The Sisters were so reserved. They never talked to us about being Sisters, and they never asked us to do anything for them." A Sister wrote that she found many girls from public schools only too eager to help her after released time classes. She found ways of associating the CCD students with her: for example, they made a shrine of our Blessed Mother and were thrilled to feel that they were so important. Sister concluded: "These girls are most open to talk on vocations but contact must be kept up in high school." Her suggestion for that was the Good Counsel Club.

### A Broader Association

Important as this association is, it is but one facet of a broader association these pupils should experience within the parish. This broader view was expressed by a priest in a letter to me:

Personally, I believe an important factor in dealing with public school children is to use every means available to bring them into the activities of the Church. This is important where there is no parochial school but even more so where there is a Catholic school. So frequently it happens that although the Catholic school children are very close to the Church—altar boys, members of the choir, sodalities, etc.—public school youngsters are left, more or less, on the outside. Even at Sunday Mass, for example, they are seated apart from the parochial school children, separated as it were, and prevented from feeling really a part of the Church and its activities. We know how important personal contacts with priests, Brothers, and Sisters are in fostering vocations. Opportunities for personal contacts, not just on Sunday or during catechetical instructions but at other times during the week, should be given the public school chil-

dren, by drawing them into as many parish activities as possible.

Not to be overlooked either is the importance of bringing the parents of these children into the life of the parish. A vocation is a family affair. The part of the parents in fostering vocations is evident. . . . Since public school children so frequently have little contact with priests and Religious, their parents must make up for this lack of contact. Giving vocational talks, lectures, movies, etc., to parents as well as to the children is definitely a means of fostering vocations in any group.

### Vocation Films, Filmstrips

To return to the classroom or the substitute often used: the showing of vocation films or filmstrips should be preceded by orientation and followed by discussion. In teaching various doctrines, filmstrips that have what is called "vocational insinuation" may be used. Those I have in mind show the Faith lived all over the world; priests and Religious are shown working with and for the people. When questioned as to what they thought of these priests and Religious the first comment of one class was, "They must love the people," their second, "They look happy."

Often girls of CCD classes have never seen the inside of a convent, nor boys that of a seminary. When we cannot take the whole class to visit these places, perhaps we could arrange to take those who show particular interest. It does take time to arrange for such visits, to plan for the program, to see to transportation,

*Proving that boys have no monopoly on the study of Space Age problems is this group of girls from St. Joseph's Academy in St. Paul who are questioning a Minneapolis-Honeywell scientist about an advanced flight control system. They and their physics instructor, Sister Charlette, were among 600 Minnesota high school science student's who toured the company's "Engineers Night" exhibit this past February.*



but it is more than worth the time and effort. Incidentally, if there is an active unit of the CCD in the parish the laity will take the burden of transportation. When all in the class cannot take the little trip, those who do should report to the class on what they saw and learned.

### Retreats

Retreats for our public school boys and girls are happily on the increase. They range from the week-end retreat to an afternoon of recollection. Recently I heard of a day of recollection given for girls and attended by a number who had never been inside a convent before. It began at 10:00 a.m. and closed at 4:00 p.m., included three conferences, and a talk on the girls' place in the apostolate. Dinner was served at noon, the day closed with Benediction of the Most Blessed Sacrament, and refreshments were served before the girls left.

Vocation literature was available in the library and was called to the girls' attention. No one moved to look at it, but later the girls slipped in one by one, each to pick up what caught her fancy. It is significant that girls do not want to select vocation literature when they are together. Most of them prefer not to publicize the fact that they are interested.

### Vocation Month, Posters

Participate in Vocation Month. Arrange a vocation exhibit. It can, and often has to be, simple. But it has practical value, no matter how simple. It could include a few charts showing the different fields of activity served by congregations and orders: teaching, nursing, the cloistered, missionary, charitable institutions of child care and care of the aged, and so on. Vocation literature of various congregations and pamphlets on vocations are valuable assets. The other vocations—the married and the single state—would also be presented, but we are speaking here of fostering religious vocations.

Vocation Skits or Plays. These too are of value in presenting the idea of the priesthood and of the religious life, and of dramatizing the need for vocations. They may be given—the film and filmstrip also—as a religious lesson. They may also be presented to your parent-catechist meetings and it would be an excellent idea to do this. Parents often block or discourage fulfillment of their child's priestly or religious vocation, sometimes because they do not realize their own motives. As one parent put it after he had withdrawn opposition: "We came to see that we were sacrificing our child's tomorrow for our today."

Still another means is to have the boys and girls pray that vocations may be given and accepted. Put before them some of the needs of God's people that are not adequately met and tell them to do as Our Lord directed, "Pray ye the Lord of the harvest. . ." Suggest a specific prayer—not a long one—and a particular time.

Note those who show interest in vocations other than

the usual curiosity of the Catholic boy and girl. Give them individual attention in regard to spiritual formation adapted to their age, and note the results. Stay with them through their school years or see that someone else does, to keep the vocation alive.

We talk with eloquence of the shortage of vocations. Have we seriously adverted to the fact that a major part of our effort to discover and promote vocations is made in our Catholic schools? Often little if any effort is made in connection with the Catholic children who attend public schools. Yet in elementary grades these boys and girls are numerically equal to those in Catholic schools, and in secondary schools they outnumber them almost three to one. Small wonder that we hear from time to time the shy confidence, "I didn't know that a girl who went to public school could be a Sister." As one who is a Sister wrote to me, "Somehow I got the idea that I might like to be a Sister, but the idea was vague and to me seemed an impossibility." Later she attended religion class taught by a Sister who spoke several times on vocations, and she commented on this as follows: "It seems to me that it was the repetition of the idea that made it finally take on the notion of possibility. There is, I believe, a certain Jansenism in the Catholicity of the public school child which needs constant assurance of the possibility, let alone the probability, of a religious vocation."

Be it Jansenism or just plain ignorance, these boys and girls need teachers who will teach them about the priestly and religious vocations, be alert to note signs of possible vocations, and give the fostering care required. In this her example as a Religious, her manifest vocation, her love for the members of her own Congregation and her esteem for those of others, is often a decisive factor.

Everything we do in the line of fostering vocations should be based on prayer, and should have only one purpose; to help these boys and girls recognize the divine call, prepare to answer it, and find the congregation or order to which the Holy Spirit attracts them.

### Appraising the Activities

(Continued from page 651)

programming religious activities to the extent that many schools do and thus remove these activities from the orbit of parochial life.

In some cases the school itself is at fault; expanding its activities, it has trespassed on territory more properly assigned to other agencies. Where health agencies and social agencies are unequal to the task, the school has assumed responsibilities in these alien areas. At times the school slipped easily into other areas because these areas lent themselves more readily to action, the result of which would be more evident. He says finally that he speaks not for the sake of criticism, but that he may direct attention to a realistic reappraisal of the secondary purposes of our schools with a view of meeting the challenge of the coming decades with a greater degree of preparedness.

## Meet the Poet Half Way

Poetry comes within reach of the high school student when he is taught how to read it for meaning—no easy task, but one which can be aided by the method of approach of the author.

"MY DRIFT I fear/Is scarcely obvious," says Wordsworth in *The Prelude*. If he, on behalf of the poets in a high-school English text, had meant to address his remark to modern American boys, he would have been understating the case considerably; for to most of them poetry is an enigma. That it *must* be does not follow; that it *is* we English teachers, perhaps, have ourselves to blame. We are so busy teaching "appreciation of poetry," we at times forget the poem.

The failure to communicate true appreciation of poetry, moreover, stems from a fallacy: the fallacy that appreciation *can* be taught directly. Does this sound like pedagogical heresy? I don't think so, if we consider the process that leads to appreciation. Understanding must precede appreciation. And reading must precede understanding. Fortunately, we *can* teach reading, so the teacher of poetry need not throw up his hands in despair after all.

Neither need he suppose that the alternative is merely to turn poetry into prose. Poetry, needless to say, furnishes a different order of experience from that of prose. It appeals not only to the intellect but to the imagination and, consequently, to the emotions as well. Let us grant that to appreciate poetry is to undergo a complex aesthetic experience. But having made this admission, let us go on to admit that both poetry and prose are composed of words and, therefore, both are presumed to have meaning. Consequently, it is first on the level of meaning that we must introduce students to poetry.

### Meaning Essential

Lines such as Claudel's

Cependent une rumeur confuse emplit la terre et  
les champs. Il commence sur la terre un cri, il  
commence dans le ciel un chant.

have a beauty of sound independent of their meaning; and a translation into English deprives us of part of the beauty that contributes to the total aesthetic experience of reading them. Yet, we could hardly be satisfied, like Milton's unfortunate daughters, reading interminable and incomprehensible Greek and Latin texts, to read page after page of Claudel merely for the sound. An understanding of a poem's meaning is essential to appreciating it.

I propose that the poetry-impasse in the high-school English class has been sometimes created by the teacher's failure to present poetry as intelligible and by his too ready collusion with teen-aged gush—a gush which does not have its springs in the poem at all.

It is an interesting experiment at the beginning of the year to assign students the writing of an essay interpreting a poem. Some resort to pseudo-aesthetic "oh's" and "ah's," some to wild analogies, others to quite edifying but completely private moralizings having nothing to do with the poem in hand, and still others, perhaps the most honest of all, to empty pages.

### At the Turn to Lyric Poetry

In teaching poetry through understanding, most teachers have recognized the blank wall that suddenly seems to confront students when they turn from narrative to lyric poetry. As though they are entering a new world having nothing in common with the one they have known, they try either to retreat to the more prosy one of narrative poetry or to stand stock still hoping for a miraculous revelation that will relate the new to the old. Though not a miracle worker, the teacher can provide a principle of orientation by demonstrating that lyric poetry is not a complete mystery, but that it says something, just as the narrative poem does.

Part of the student's difficulty is in the very form of the poem. For example, he reads "My Last Duchess" pausing not only vocally but mentally at the end of each line:

That's my last Duchess painted on the wall  
Looking as if she were alive I call  
That piece a wonder now Frà Pandolf's hands  
Worked busily a day and there she stands.

To aid the student in intelligent reading of this or any more complex passage, the simple technique of giving him the same verses in paragraph form will be the teacher's first important step toward student comprehension. Thus, the (for the present) distracting rhyme and rhythm are toned down in:

That's my last Duchess painted on the wall,  
looking as if she were alive. I call that piece a  
wonder, now; Frà Pandolf's hands worked busily a  
day, and there she stands.

Neither rhyme nor rhythm has been lost, but, perhaps for the first time, the passage makes sense to the student. The verse form merely hid the fact that Browning



had written a quite logically developed sentence. An obvious technique? Of course, but the visual transformation, together with proper oral reading, must be made for the beginning student.

Too frequently rhyme and rhythm are over-emphasized in the teaching of poetry, so that perhaps, it is time to begin with the idea first. If the rhymes are sure and the rhythm effective, the student will hear and feel them, and the teacher can wait until later to tackle special problems relating to them.

A second step in reading for meaning is, again, quite obvious and has been held suspect for too long by teachers of "pure poetry" (whatever *that* is): this step is simply putting the sentence in its natural order. For example:

That's my last Duchess, looking as if she were  
alive, painted on the wall.

Here, of course, Browning's rhyme and rhythm and emphasis have been violated, but the violation need be only temporary and preliminary to a total treatment of the poem. Nor in *this case*, perhaps, is it even necessary to change the order; however, it furnishes an example of what can be done in the longer and more complex poem.

### Fill in Ellipses

An even further clarification must at times be made by the filling out of elliptical clauses or phrases. (I have intentionally avoided the term *paraphrase*, since a paraphrase, in practice, may result in as vague an expression of what the poet has said as those "appreciative interpretations" which base their evaluations on "impressions.") Such a passage as "myriads though bright!" which Milton uses to describe the brilliance with which Satan shone, is as simple as: Satan outshone "myriads [of angels] though [they were] bright!" Yet, ask a student to give the meaning and he will be completely baffled.

Once the poem has been "reduced to prose" (frequently, this phrase of disdain is synonymous with "reduced to intelligibility"), the individual words of the poem, like the individual words of prose, must be understood. The reader's knowing what a word means does not *destroy* his appreciation of a passage. Too many students are allowed to depend upon some kind of intuition rather than on a dictionary, a practice that would not be tolerated by the teacher if the passage were "mere prose."

### Clarify Allusions

Ideally, the student should also be required to dig into the classical or literary allusions as well, but at least the teacher should supply them with this information if the chore is too great for the class itself. Keats's comparison between "fevered man . . . who cannot look/Upon his mortal days with temperate blood" and a Naiad who darkens "her pure grot with muddy

gloom" will not be thoroughly grasped even after the Naiad allusion has been explained; but what chance does the student have of "total understanding," if not even the bare allusion is understood?

Finally, in this introduction to intelligibility, the simile and metaphor must be thoroughly explained, for poetry is the language of metaphor. Overtones and undertones, too subtle for analysis may be also too fragile to bear much handling, but the *basic* metaphor or simile must be cruelly explored. Take again, for example, Milton's description of Satan

in bulk as huge

As whom the fables name of monstrous size,  
Titanian, or Earth-born, that warred on Jove,  
Biareos of Typhon, whom the den  
By ancient Tarsus held, or that sea-beast  
Leviathan, which God of all his works  
Created hugest that swim the ocean stream.

Certainly, discuss Milton's "organ-tones" and his love of rolling names about his tongue if you must, but there is more than "sounding brass" here; there is a metaphor which defines the hero/villain of the piece.

### Poet Deserves to Be Met Half Way

The poets expended a good deal of energy and effort in producing their masterpieces. They deserve to be met half way at least by the reader. We should remember Coleridge's concept of the *creative reader* who rebuilds a poem as he reads, entering into the same aesthetic experience as the poet in proportion to his ability to follow the same procession of thoughts and images, and hence, the same emotion. The more perfectly he understands the words and images in the context of the poem, the greater is the probability that he will attain the aesthetic experience which we call "appreciation."

If there is a kind of poetic effluvia that gives to each separate poem its unique character as a work of art, it is something undoubtedly too elusive for analysis in the classroom; and all we, as teachers, can hope is that once a student has read intelligently what is on the page, the peculiar genius of the poem will strike him in such a way that he will "appreciate" it. But that is a process that must be active, experienced alone in the secret recess of his soul—not taught.

A student is expected to learn the letters of the alphabet before he begins reading words (or perhaps I should say *used* to be expected to); he must master addition and subtraction before he can solve higher math; he must work and sweat before he can comprehend atomic fission. It would seem only common sense (a very suspect expression) to expect the student to bring a certain amount of active energy into the understanding (and, we hope, appreciation) of great poetry. To allow him to rely on passive impressions is to continue to disinherit him from the exciting world of high literature, the poetry of the ages.



## Choosing a CATHOLIC COLLEGE Series

# SAINT MICHAEL'S COLLEGE Santa Fe, New Mexico

St. Michael's College, a Catholic day and resident college for men in Santa Fe, N. M., was established as a formal college in 1947 by the Brothers of the Christian Schools, the culmination of the educational endeavors of the Christian Brothers who had founded St. Michael's in 1859, the second oldest educational institution in the Southwest, and for many years the only school in the Territory in which more than an elementary education could be obtained.

### LOCATION

The College is situated on Highway 85 in Santa Fe, the City Different, the oldest capital and the second oldest city in the United States. With its characteristic architecture and its numerous spots of historic and cultural interest, the City Different is a mecca for tourists and artists the world over. The city, with a population of 35,000, nestles at the base of 13,000-foot Sangre de Cristo (Blood of Christ) Range which towers above Santa Fe's already high elevation of 7,000 feet. The summers are delightfully cool, the winters cold and invigorating.

The College's 121-acre campus, the site and the buildings of the former Bruns hospital, comprises a physical plant that includes in addition to classroom and residence halls, an administration building, a library, a gymnasium with a capacity for 2,000, a chapel, the Little Theater, Oñate Hall used for social functions, four laboratory halls, a student dining hall, a student union building, and several other auxiliary buildings. These buildings have been remodeled interiorly.

### ACCREDITATION AND AFFILIATION

St. Michael's College is affiliated with the Catholic University of America. It is approved by the New Mexico State Department of Education for the certification of elementary and secondary teachers and by the Veterans Administration for the education of ex-service men under the G.I. Bill of Rights. Credits earned at the College are also recognized by the Immigration and Naturalization Service of the Federal government. Credits earned at the College are readily accepted for transfer by all the principal colleges and universities throughout the country. St. Michael's College has memberships in: The Christian Brothers Educational Association, National Catholic Edu-

cational Association, New Mexico Educational Association, National Educational Association, the Council for the Advancement of Small Colleges, and the New Mexico Independent College Association.

### OBJECTIVES

The College strives to produce the type of man who, in the words of Pius XI, "thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the examples and teaching of Christ." The College aims to secure the harmonious development of all the faculties of its students, to cultivate intellectual excellence in accordance with the theological and philosophical principles of American Catholic higher education, and to emphasize Christian morality as the animating principle of sound citizenship. The College holds the individual in high respect for what he is and for what he is capable of becoming. The College desires each student to develop the intellectual and moral qualities which will best serve him as an individual, as a citizen and as a member of the Mystical Body of Christ.

### FACULTY

The Brothers of the Christian Schools (Christian Brothers), Dominican Fathers, and laymen.

### LIBRARY

The library contains 15,000 volumes. The outstanding area of this collection is that of Spanish literature.

### DEGREES

Bachelor of Arts in Secondary Education, Elementary Education, Social Sciences, Health and P.E., History, English, and Spanish; Bachelor of Science in Biology, Chemistry, General Science, and Mathematics; and a Bachelor of Science in Business Administration.

### DIVISIONS OF THE CURRICULUM

1. *Division of Business Administration:* Accounting and General Business.
2. *Division of Education.*



3. *Division of History and Social Sciences:* History, Economics, Political Science, and Sociology.
4. *Division of Humanities:* Philosophy, Languages, Literature, Art, and Religion.
5. *Division of Sciences:* Biology, Chemistry, Mathematics, Physics, and (for the present) Engineering. \*

#### CO-CURRICULUM AND EXTRA-CURRICULUM

**Student personnel services:** Freshman orientation, health services, physical educational program, adequate housing and food services, formal and informal social and cultural program, employment bureau, financial aid, religious activities program, personal and educational counseling, annual retreat, veterans service, activities peculiar to the region (opera, rodeo, museums, recitals, art exhibits, Indian activities, etc.), activities of nearby Los Alamos, the Atomic City, etc.

**Societies and clubs:** Student Council, Sigma Beta Kappa fraternity, Phi Delta Sigma fraternity, Pan American Legati, College Pep Organization, Archangel Players, class clubs and department organizations.

**Athletics:** The College is a member of the Frontier Interscholastic Conference in basketball, golf, tennis, and track. The College also belongs to the N.A.I.A., District 7. A well-rounded intramural program includes swimming, golf, soccer, basketball, touch football, tennis, track, gymnastics, weightlifting, skiing, and fencing.

#### ADMISSION REQUIREMENTS

**General Admission Requirements:** To enter St. Michael's College, the applicant must be a graduate of an approved high school, whose principal will send the Dean-Registrar a copy of his high-school record. This record must show satisfactory achievement in fifteen units of study. Of these, nine must be in English, foreign language, social science, mathematics, or natural science, with at least three in English, two in social science, and not more than four in any one of these subjects: foreign language, mathematics, or natural science. Veterans who secured an equivalency certificate by passing the GED examination can be admitted to freshman standing if their grades are high enough to warrant success in college work.

**Admission With Advanced Standing.** An applicant who has attended another college may be accepted as a student at St. Michael's College if his scholastic record is satisfactory and if he has left the previous college in good standing. Such applicants may receive advanced standing only for those courses which correspond to the curriculum of the college. A transcript of the applicant's previous college record must be reviewed by the Committee on Admissions before any action will be taken.

#### EXPENSES

Tuition, fees (per semester) . . . . .	\$200
Room and Board (per semester) . . . . .	\$300

#### SCHOLARSHIPS

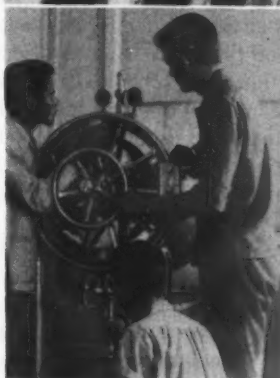
Scholastic, athletic, and service scholarships are offered. Scholastic scholarships are on a competitive basis with the Dean's office offering a competitive exam every spring. Write to the Dean for particulars. Athletic scholarships of tuition, room, and board are handled by the Athletic Director. By service scholarships deserving students make from \$100.00 to \$300.00 a year in campus employment. Write to the Dean of Student Services for details. The S.M.C. Alumni also offer grants-in-aid to worthy applicants. Special blanks in the Dean's office are available for the Federal Loan plan with a maximum loan of \$1,000.00 possible. A campus Placement Bureau makes available on and off-campus jobs to students really desiring to make the most of their educational opportunities.

#### ILLUSTRATIONS

**Opposite page, top:** an overview of the 42 buildings that spread over thirty-two acres of the campus; the fully-equipped tape recorder laboratory for the study of modern languages; this Dominic dorm trio represent Arizona, Wyoming, and Texas as well as Chemistry, Education, and Business Administration.

**Opposite page, bottom:** faculty residence, patio, and dining hall have been captured in this part view of the campus; students caught in the midst of research in the library reading room; crowning of the Basketball Queen during the annual homecoming festivities.

**This page:** a stop at the ski lodge during a winter outing; the Knights in action, member of and twice champions of the Frontier Conference during the past five years; architectural and machine drawings take shape; biology students during a lab experiment; the Archangel Players are impressed with *The Importance of Being Earnest*; engineering students forsake the desk to do some natural research in the rich ore mountains surrounding Santa Fe.





## What Price "Progression?"

Are we, to quote a poet, advancing progressively backwards? Exactly how thin can you make a subject before it disappears entirely? English is, at best, a hybrid subject, balancing between the scientific world of grammar and the emotional-esthetic realm of literature. As if the task were not sufficiently gargantuan, many educators wish to insert additional bypaths into the English agenda.

Miss Verbillion is teacher of English at Foreman High School. A contributor to various Catholic periodicals, she is a graduate of DePaul University and has an M.A. from Loyola University at which she is completing her work for an Ed.D. degree.

CURRENTLY THERE IS MUCH FLUX in the curriculum of the secondary schools, those "cities of the big shoulders" which in hustling and bustling activity pivot around the adolescent. That there is today a growing tension in these schools, and that there is much discussion in progress as to whether these schools shall make efforts to retain all the students sent to them, or concentrate exclusively on those teenagers drooling for schooling and yearning for learning, is at the moment a question which infallibly divides educators into divergent camps.

There are those who maintain that the best place for all children between the ages of thirteen and seventeen is the local high school; they cannot be turned loose to roam the streets and, in many cases, they cannot get jobs. Therefore, they attend school for a required number of years with the resultant confusion that attendance at school becomes equatable with education. In the opposing camp can be found businessmen such as Thomas H. Coulter, chief executive officer of the Chicago Association of Commerce and Industry. In speaking to a luncheon meeting of administrators of the Chicago Public School system, Mr. Coulter decried this present policy and protested, in the name of business interests, the gearing of the course of studies to fugitives from the streets and not to bona-fide students:

Eventually businessmen have to bear the brunt of time, expense, and heartbreak in teaching young people these facts. They have to do a job that should be done in the schools. . . . There was a time when the high-school diploma could serve, at least, as a character reference. This condition, unfortunately, no longer is true. It is practically impossible to have a student expelled from school now because administrators argue that no matter how vicious a young person is, it is better to have him in school than on the street.

The obvious question here is—better for whom? Certainly not for the school itself, or for the other stu-

dents, or for that seldom-mentioned state, the mental health of the teacher. Better for the police department, for the parents concerned? Perhaps. For the student himself? Not under the existing curriculum. All of which brings us to a pivotal point in all such discussions—insertion into the course of study subjects and concerns which at best, hold a dubious right to inclusion in the curriculum.

As a custom-made example of the above, high-school English serves very well, for it is a seemingly-elastic subject which conveniently stretches to include everything from a two-week unit in Traffic Safety to a four-week unit in "Let's Explore Our World." English, at best, is a hybrid subject, balancing precariously between the scientific world of grammar and the emotional-esthetic realm of literature. As if such a task were not sufficiently gargantuan, many educators wish to insert additional bypaths into the English agenda. Exactly how thin, one might ask, can you make a subject before it disappears entirely?

### No Clamor for Grammar

Take the teaching of grammar. Teachers were told a few years ago, to teach "functional" grammar; they were advised that the undefined term *grammar* had led to sad educational waste. It is true that the English language has always suffered from a superfluity of exceptions to general rules, perhaps more so than any other language, but are there no rules of sufficiently widespread application that merit actual teaching, perhaps even—and this is said with hesitation, for the word is currently anathema—*memorizing*? Repetition is no longer the mother of studies, and one wonders if it is significant that the Latin from which this proverb came has also gone the way of all flesh. At any rate, most English teachers know of at least one businessman whom they hesitate to approach because of the laments certain to be forthcoming, laments concerning their secretaries' inability to recognize a deficient sentence when they see it.

Albert Lynd, in the provocative *Quackery in the Public Schools*, writes: "The deciphering of stuttering letters and reports wastes countless business hours. Mere literacy is the quality most difficult to find in the young men and girls coming into offices from the schools today. It is hard to see how even the most capable can learn to write clearly when the Educationalists have so little respect for this fundamental."

In a subsequent chapter titled, "The New Curricu-

lum and How We Got It," Mr. Lynd quotes from an unnamed annual report of an unnamed high-school principal. The program in his school was based upon "real needs," "felt needs," and as was to be expected, nouns and verbs were dismissed from the curriculum because no one expressed a need or desire to learn of them. Here is what the principal writes:

To remake the English program along the lines suggested will surely mean that some of the traditional English material will have to go by the board and that new material will be introduced. This should cause no alarm if it is kept in mind that the purpose of the program is to help boys and girls *do better the things they will be called upon to do*, and that what should be done in the school should be determined by the application of this criterion. Furthermore, the application of this criterion will take the emphasis off subject matter to be covered and place it upon goals to be reached.

Even a brief reading of the above quotation suffices to show us that the principal was speaking truthfully on several counts. To make way for "Home and Family Life," "Orientation to School," and "The Democratic Solution of Traffic Problems," we have excluded, among other things, punctuation, the simple sentence, the paragraph, outlining, and the parts of speech. Granted that an involved construction such as "She knew it to be him" is not required by the ordinary person in daily speaking or writing; but, what is wrong, pray tell, with knowing why literate people say "The flowers smelled sweet," instead of "sweetly"? Is not the sacrifice of knowledge such as the latter too high a price to pay for the assurance that you must stop your car ten feet behind a halted bus?

### An Unqualified Statement

Then, too, is not this principal himself guilty of making an unqualified statement? "Do better the things they will be required to do." In addition to being a

*The art class at St. Joseph High School, Fremont, Ohio, is taught by Rev. Jerome Swiatecki who comes from a neighboring parish.*



wonderful example of tautology, is not this statement a falsehood? Many students will be called upon to write, and as Bacon observed long ago, writing requires an exact man. How else do you become exact if not through precise, specific exercises repeated a sufficient number of times until proficiency is attained? And then, finally, in criticism of this paragraph, do we place emphasis upon the goals to be reached by de-emphasizing the subject matter? Is there no wisdom of the race, no "life blood of master spirits" stored up in the subject matter of literature, history, foreign languages? Mr. Lynd says again: "In depreciating subject matter the Educationalist is removing from the curriculum that which even the worst teacher can only partially spoil; when a poor teacher teaches without it, everything may be spoiled."

There is much to be said about grammar and its implications. Perhaps it would be well to summarize the current attitudes to this topic with the words of Dr. Paul Woodring, Western Washington College of Education, as reported in the much-heralded issue of *The Ladies Home Journal*, October, 1954. Said Dr. Woodring:

We seem to be in agreement here that the proper use of the English language ought to be taught and that it is an important aspect of education, but there are some people in education who would apparently question that. There has been a growing philosophy which holds, not that English isn't important, but that other things are equally important.

### Pages Innocent of the Greats

If grammar, a subject firmly rooted in actuality, must frequently justify its place in atomic-age curricula, what of literature, which must in essence, draw heavily on imagination? Many point the finger of condemnation as classics such as *Julius Caesar*, *Silas Marner*, and *David Copperfield*. Exactly what purpose do they serve? How much better to take a play involving the removal of an appendix with a can opener, the removal being effected by a pharmacist's mate in a submarine during the past World War. Far better for students to thrill to the pseudo-doctor's search for the diseased organ than to have them wonder why "cowards die many times before their deaths; the valiant never taste of death but once." Acting on a similar philosophy modern texts provide whole units entitled "Swimming Upstream" or "Suspense" while their pages are innocent of the greats of the past, the glories that were Rome.

Dr. Francis S. Chase, chairman of the department of education, University of Chicago, says in the same article of the *Journal* referred to above, "I am appalled when I hear that some high schools provide little encouragement for the reading of Shakespeare or Milton." His confrere in the discussion, Dr. A. Whitney Griswold, president of Yale, adds: "I think there has been too much of this taking-out of Shakespeare and Milton

(Continued on page 664)

By REV. G. H. GUYOT, C.M.

Kenrick Seminary, 7800 Kenrick Rd., St. Louis 19, Mo.

## *The Story of the New Testament*

# The Epistle to the Ephesians

This is one of four epistles written by St. Paul in chains—all gems in their own sparkling way. Written as a circular letter it treats the Mystical Body of Christ. In a continuing series, the author gives the reader side-lights on the epistle as an encouragement to its reading.

Father Guyot is professor of Sacred Scripture and fundamental dogma at St. Thomas Seminary. After completing his training of St. Mary's Seminary, Perryville, Mo., he took his licentiate in sacred theology at The Angelicum, Rome, followed by Studies at the Pontifical Biblical Institute, Rome. His memberships include the Catholic Biblical Association and the American Oriental Society. He is a member of the executive board of the NCEA. He is the author of *Scriptural Reference to the Baltimore Catechism*, *In the Footsteps of Christ*, and *From the Pulpit of the Cross*.

If he had preached to the Gentiles, it was not on his own. It was due to a revelation that he had begun his mission (Acts, 9, 1ff.), and what he preached had also been revealed to him (cf. Galatians, 1, 11ff.). The sum and substance of his preaching had been and still was the mystery concerning which he had just written: "the mystery of Christ . . . namely, that the Gentiles are joint heirs, and fellow-members of the same body, and joint partakers of the promise in Christ Jesus through the gospel." (Read 3, 1-6)

### **This His Mission, This His Grace**

This was St. Paul's mission, this was his great grace. Humbly he recognized that he, "the least of all saints," had been given the grace "to announce among the Gentiles the good tidings of the unfathomable riches of Christ . . ." This great grace and this profound mystery seem to carry St. Paul to the heights of divine contemplation, for he writes in lyric strains of the divine dispensation and divine wisdom now manifested to all. This mystery had been accomplished "in Christ Jesus our Lord." There is the center of St. Paul's teaching: Jesus Christ! To those who believe, there is hope and confidence; more, there is "access" to God, for through the redemptive work of Christ and through His grace all are united to God the Father. St. Paul's sufferings cannot change this, so there is no reason for his readers to be discouraged when they hear that their beloved apostle and father in Christ is in prison; rather his

chains "are your glory." It is glorious to suffer for Christ and for His mystery; then is it not glorious to have a father in Christ who is found worthy to suffer for Him?

At this point St. Paul falls on his knees; he has a prayer to make "to the Father of our Lord Jesus Christ." This prayer is that all his readers may have from Him the riches and graces of His power in order to lead the spiritual life that they should; that they may have "Christ dwelling through faith in your hearts"; that they may understand all the more the grandeur of God's plan, God's mystery, for all men, and specially for the Gentiles; and that they may "know Christ's love which surpasses knowledge, in order that you may be filled unto all the fullness of God." What a sublime prayer! One worthy of the heart of St. Paul and of the apostle of the Gentiles! (Read 3, 7-21)

### **Return to Earth, Figuratively**

At this point in a figurative way we may say that St. Paul returns to earth! For he had been contemplating the divine "scheme" for man, and particularly for the Gentiles. But this divine plan has its practical side; for those who believe and who accept Christ and his gospel and the "mystery," there is the obligation of walking "in a manner worthy of the calling with which you were called." This requires various virtues: humility, meekness, patience, forbearance, love of each other, but above all, it requires "the unity of the Spirit in the bond of peace." Why this unity? Because there is but "one body and one Spirit," there is but one hope, eternal life, there is but "one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in us all." The *oneness* is impressive: One Father, one Son, one Holy Spirit, one Church, one faith, one baptism, one hope, one eternal life! This oneness must be preserved, and the members of the one Church have the obligation to preserve their own unity and their own "oneness" in order to fulfill God's desire. (Read 4, 1-6)

### **Not Carbon Copies, One of the Other**

But this unity does not mean that everything is exactly the same, that each member is but a carbon copy of another, that each grace from God is but a call to the sameness of place in the Mystical Body. Different graces are given in accord with Christ's own measure of giving; that is, in accord with His will and desire to give. Verses 8 to 10 are obscure in view of the general



trend of St. Paul's thought; attention must be centered on the words: "he gave gifts to men." Christ who had descended to this earth is now in heaven, from which He distributes His gifts to men. St. Paul notes how diversified these gifts are: graces of apostleship, of prophecy, of evangelism, of pastors, and of teachers. These various gifts are given for the sake of "building up the body of Christ." As various instruments and various materials and various tools are used in a building, so Christ is using various instruments, various materials, various tools, all supernaturalized by His various graces, for the growth of the Church. This variety is intended to increase the Church, which is one; hence all these graces work for the same end and in order that all the members might be unified in faith and in Jesus Christ, that they might grow to perfection, a perfection that can be measured only by "the fullness of Christ."

The members of the Church have this unity in the Church; they have apostles, prophets, evangelists, pastors, teachers, all working for the attainment of this unity. Hence they know where they are going, they know the way, hence they no longer should be tossed about by various errors. Rather they should "grow up in all things in him who is the head, Christ." It is from Christ that they can expect to receive all they need to grow up in the Church, for He supplies the Church with all its needs, and especially with love. (Read 4, 7-16)

### No Looking Back

No longer were his Gentile readers to look back at their former life; they were not "to walk as the Gentiles" not knowing where they were going, ignorant of God, blind of heart, giving themselves up to sins of the flesh. His Christian readers had learned that these things are not of Christ; and as they had put on Christ, they had put on a new man, "renewed in the spirit of your mind" and "put on the new man, which has been created according to God in justice and holiness of truth." This new man is the life of Christ in the soul through sanctifying grace; for this makes its recipient a child of God, whereas before he was a child of sin. It is man renewed, not a new creature, but man getting rid of the old habit of sin, and putting on the new habit of grace. The putting off of the "old man," the putting off of sin and its habits, involves a change in the life of the Christian; no longer should lying, anger, stealing, speaking ill of others, bitterness, wrath, indignation, clamor, reviling (all these things grieve the Holy Spirit), have part in the renewed soul. Rather truth, labor, charity, prudent speech, kindness, mercy, forgiveness should be the virtues of the Christian; for at baptism the Christian has been sealed with the blood of Christ, and so should present in his daily life the virtues of Christ. (Read 4, 17-32)

Children should imitate their father; since Christians are children of God, they should imitate Him, their Father. God's Son has given an example of love, even

to the extent of dying for man; so Christians should love each other. St. Paul knew however the temptations to which his readers were subjected; they had not been Christians for very many years, and the pull of the old vices was still present in them. So he warned them of various sins; he wanted them to understand that those who commit these sins will not have "any inheritance in the kingdom of Christ and of God." Over and over again St. Paul warned his readers not to fall into these sins, over and over again he pointed out to them their vocation, the need for care and wisdom and prudence. Let them seek God's will; if they wish to be filled with something, let it be with the Holy Spirit, not with wine. They wish to speak; then let them speak from the joy of their hearts, singing to the Lord, "giving thanks always for all things in the name of our Lord Jesus Christ to God the Father." (Read 5, 11-20)

### Attention to Various States of Life

St. Paul now turned his attention to the various states of life in which his readers found themselves. Wives, husbands, children, parents, slaves, masters: these needed instruction and encouragement. There is a passage in Colossians similar to this, but it is not developed as it is here. Christians must practice virtue, in this they must remember their state in life and fulfill their obligations in that state. As today so then, husbands and wives needed to be taught the Christian concept of marriage; perhaps it might be said that there was more need in the days of St. Paul, for this concept was something new and mysterious. Most of those who had come into the Church were married before they became Christians; hence they carried with them their old ideas of marriage. St. Paul presented to these husbands and wives a passage of great depth and of surpassing beauty. He paralleled the relations of Christ and His Church with the relations between husband and wife. Christ is the head of the Church, hence the Church is subject to him; so the husband is the head of the family, and the wife must be subject to him. This subjection is to be supernaturalized by the wife; it will be if she looks upon her husband as taking God's place.

"Husbands, love your wives just as Christ also loved the Church." How did Christ manifest this love? By serving to the extent of delivering "himself up for her." So husbands should show this love by their service, by their tender concern for their wives, by cherishing them as Christ cherishes his Church. A wife is another self, and so "he who loves his own wife, loves himself." Through "the bath of water by means of the word," that is, through baptism, we have become members of his body, the Church; through marriage the wife and husband have "become one flesh." St. Paul realized that in speaking of the union of Christ and His Church he is speaking of something very mysterious; yet the fact is there: Christ loves the Church and unites it to Himself as a vine is united to the branch. So too is the

fact of the union of husband and wife; and husband and wife should see in their union a reflection of the union between Christ and his Church. If there is any passage that married couples should make their daily food for thought and for meditation it is the one; how many marriages would be elevated and sanctified and supernaturalized, and saved, were these words of St. Paul read, pondered, and made the basis of love and submission in the daily give-and-take of married life. (Read 5, 21-33)

### Children's Duty

The duty of children is obedience, for this is the command of God: "Honor thy father and thy mother." Not only will there be the fulfillment of the divine command, there will also be other rewards: God will see to it that such children are happy and contented here, and they shall be rewarded with long lives. Fathers are told not to be harsh with their children, but to "rear them in the discipline and admonition of the Lord." Note that St. Paul does not mention mothers in this regard; fathers have the responsibility of the home, and therefore the major responsibility of rearing the children. Note too that fathers should discipline their children; this is necessary otherwise children are soon running wild and are soon "juvenile delinquents." (Read 6, 1-4)

Slavery was part of the social and economic life of St. Paul's time. Both slaves and masters were coming into the Church, and while in the Church there should be no master and no slave, for all were members of Christ, yet the apostle faced facts as they were. While the masters could show their Christianity by releasing their slaves, yet many did not. Hence there were masters, and there were slaves! Paul wrote to slaves first; just as he had written to and of wives before husbands, to and of children before fathers, so now he wrote to and of slaves before masters. Slaves can remain slaves and yet supernaturalize their state, by serving their masters as they would Christ. In that way being a slave has as much value in God's eyes as being free, for then reward will come from the Lord. Masters on their part should treat their slaves as they would Christ; let them remember that "their Lord is also your Lord," and that God will treat all alike on Judgment day, for "there is no respect of persons." (Read 6, 5-9)

### Christian Life a Warfare

Once more Paul wrote for all his readers, not for any particular groups. He thought of the Christian's life as a warfare, and that it is, for he must fight against the devil, against the world (the pagan world for St. Paul's audience), and against his own sinful tendencies. God sends his children into this battle; he would not think of sending them unarmed, any more than a general would send his soldiers into battle without weapons. In particular St. Paul is thinking of the great enemy of Christians, the devil; was he not also the great adversary of Christ? St. Paul knew the various pieces of armor used by soldiers in his day; these were

used to show how God is protecting his children by various virtues as the various pieces of armor protect the soldier in all of his vulnerable members. The armor of the Christian is truth, justice, the gospel of peace, faith, the hope of salvation, and finally the word of God; these will defend him and enable him to defend himself, as the various pieces of armor enable the soldier to defend himself as well as to attack the enemy. The imagery that St. Paul uses is found in Isaiah; this combined with familiarity with Roman soldiers prompted his usage. (Read 6, 10-17)

Prayer was never far from the heart and the lips of St. Paul. He advised his readers to "pray at all times in the Spirit," and he begged for prayers for himself in order that he might, given the opportunity, preach "the mystery of the gospel" with all courage and without fear. It was for this mystery that he was in chains; he wanted prayers that he might preach even in chains.

As at the end of the epistle to the Colossians, so here, he indicated that Tychicus was the bearer of the letter and that he would tell his readers how St. Paul was faring in Rome and in prison; it was for this purpose that Paul was sending him. A thoughtful father was sending word to his children that they would not be worrying about their father in prison. He wished them peace and grace. As we have already commented there are no special greetings from or to individuals or to groups of individuals, as we find in most of the other letters of Paul. This is taken to show that he was not writing to the Ephesians in particular, for it is hard to think that after three years in Ephesus, St. Paul would not have had many friends and converts to whom to send greetings. No, St. Paul was writing what we have called a circular letter, one to be read in a number of churches, hence his omission of any personal references or greetings. (Read 6, 18-24)

From St. Paul in chains came four epistles, all gems in their own, sparkling way: Philippians, the epistle of joy and gratitude; Philemon, a delicate and exquisite letter pleading for a slave; Colossians, the epistle of the headship of Christ; Ephesians, a circular letter on the Mystical Body of Christ. From man's viewpoint prison life is sterile and barren; from God's viewpoint, and St. Paul had that, it teemed with life and grace and blessings for the Church!

### What Price "Progression?"

(Continued from page 661)

and history and the more difficult types of mathematics on the false assumption that nobody can get any good out of them. "This materialistic levelling down process has come from defeatist attitudes in the schools and from uncritical, from confused standards."

The confused standards revolve in many cases around the confused idea that if a thing is traditional, it cannot, at the same time, be current. Thus, the *Encyclopaedia of Educational Research* queries: "Can all the desirable outcomes of literature be achieved

(Continued on page 666)

# Marriage Is a Career

The efforts to restore our graduates to the home and to develop an esteem for marriage and its stability must at all times be accompanied by parallel measures to impress her with her own personal dignity as a woman.

Sister St. Beatrice teaches religion, economics and business education at her school. She is also student counselor and director of student aid. A teacher for sixteen years, she is former director of admissions at Clarke College, Dubuque, Iowa, from which she received her B.A. She studied at the University of Notre Dame for an M.A.

IS MARRIAGE REALLY A CAREER? There was a time when a young girl looked forward to holding a lifetime job. Not an easy job, to be sure, but a very important one, a "key position" in a basic unit of society. She would be the companion and joy of one man—the teacher, the refuge and guide of many children. She would work hard—cooking, washing, cleaning, sewing, dusting, all the thousand and one tasks it takes to make a home; but through it all she would have the reward of knowing that she was doing her own work, the work no one else could do.

It was a job that would take all a woman's energies, all her talents, all her love. And through it all there would be the deepening sense of maturity that comes from doing a good job well. "I am a woman. I am doing what God wants me to do. He will see me through." She was the queen and heart of a home, the basic unit on which the order and stability of all society rests.

## Attitude Fostered by "Feminism"

But not today. Today the attitude of many of our young girls is the attitude fostered in an age of "feminism" that being a wife and mother is no longer considered an important lifetime job. Lacking the environment of ideal Christian family living in their own lives as high-school students, they begin to think that work at home is boring, below human dignity, and quite useless; that the role of a wife is one of drudgery, reduced to the role of cook, housekeeper, or child-bearer. On this point, Jacques Leclercq, an authority on marriage and the family, has said:

Feminism turns woman's attention to the role that she can play outside the family. It even causes her to desire this role as an improvement of her lot. By ceaselessly insisting that woman's inferiority is due to her connection with the home, feminism has developed in women an inferiority complex which drives them to conceive man's life as the ideal toward which they should strive.<sup>1</sup>

With these attitudes, many of our high-school seniors enter marriage after graduation with little thought of relinquishing their "liberation," or the protecting arms of an outside job!

The evil effects of "working wives" from a social, moral, and spiritual viewpoint are well known to us. While these aspects are frequently brought out in the marriage talks given by the diocesan priests in our high schools, we can do much in our God-given role as teachers substituting for lax and indifferent parents, to foster a sense of a girl's personal dignity as a woman, and in particular to foster the attitude that marriage is a career requiring adequate preparation.

## Use Day-by-Day Contacts

A girl must be convinced that the days and months following her marriage can be full and rich and fruitful ones in preparing herself for her lifetime career of wife and mother. These attitudes and lessons cannot be taught in a day or a year, but by our day-to-day contacts, she should be made to realize that parenthood is the greatest of all professions. Just as a girl goes to school to become an efficient secretary or a skillful hairdresser, we should devote some time to showing her how to utilize the first months of married life in learning how to become a successful wife. In large cities there are many avenues open to her, usually "tuition-free" whereby she can get practical training in everything from cultivating kitchen gardens, cooking, sewing, family psychology, anatomy, hygiene, child care, nutrition, food marketing, budgeting, to interior decoration.

## Services Not Requiring Constant Attention

She should be encouraged to perform such services in society as do not call for her constant and undivided attention. Functions of this kind are numerous. In former times many married women found time to visit the poor. Today, however, visiting the poor is steadily being transformed into specialized and organized social activities in which married women can still take part. There are for instance, child welfare work, church work, Red Cross work, dispensaries, etc., which require only intermittent activity on the part of those engaged therein. Through many of these activities she will gain much practical knowledge which she will eventually need. Child welfare work or devoting some time to "baby-sitting" for relatives or neighbors is especially



valuable in fostering a desire for children of her own.

For those who insist that additional income is needed to supplement the husband's pay check, there are vast opportunities for part-time help available to the housewife. Or, since so many of our girls finish high school with the usual secretarial skills, she could "take in" typing jobs at home for remuneration—the first "assignment" would pay the rental price of a typewriter. Above all, the married woman can assist her husband. In the numerous cases where the husband needs help at home—the salesman or proprietor who has accounts to keep, the lawyer who requires a secretary, the physician who needs a nurse, etc., there is work for her. For those who use as an excuse for full employment after marriage that "there is nothing to do all day," we should have an answer! Father Edward Leen, in his book, *What is Education?*, has given us a definition of womans' true role in the world which is appropriate:

The mother, to be a successful one, must be an educationist, an economist, a doctor, a nurse, and a hundred other things. A human life in all its needs and manifestations—physical, mental, moral, religious—depends on her and she must be ready to meet its demands on all these heads. She must, so to speak, be armed at every point . . . She must aim at being a universalist—what Chesterton somewhere styles, a splendid amateur . . . A Jill-of-all-trades in the home is always a glorious success, answering, as she does, to the needs of life.<sup>2</sup>

The efforts to restore our graduates to the home and to develop an esteem for marriage and its stability, must at all times be accompanied by parallel measures to impress her with her own personal dignity as a woman.

### With Distinctive Nature

Woman enters Christian society endowed with equal rights with men because she enters it with a soul, and among souls there is no distinction of sex or class. But she enters it also with the distinctive nature of woman and duties are imposed on her which are most suited to that nature.

In the cycle of the Redemption, the highest human creature after Christ, the one elevated to the very threshold of divinity, is a woman, Mary, in whom humanity has collaborated in the highest degree with the work of God. Man is duty-bound to show his wife the respect he asks for himself, nor is he permitted any of the whims or vices which are forbidden to her. On the moral plane, the two are equal, but because of her very position in nature and society, the Redemption has placed woman so high in the moral sphere that she is lifted even above insult or violation that is secret, within the mind, in the glances of men; she is a creature chaste *par excellence*.

According to the Gospel, woman contracts tremendous obligations toward God, the family, and society. In a corrupt world she must preserve her purity of body and of thought; she must become the servant of her needy neighbor, the teacher of the Word, and she

must participate actively in the complex, multi-souled construction of the kingdom of God on earth. She is no longer the delicate object of pleasure, the fearsome object of revenge, or the mere instrument of procreation; she is the Christian mother, chaste and valiant, who, when necessary, must defend the freedom of her faith even before the domestic tribunal and against the *protestas* of the head of the family. She is always the woman who participates in the life of the Church through her piety and the assistance she gives to every needy brother. This is a duty which takes her out from the seclusion of her home without corrupting her; rather are her own sentiments ennobled thereby.

### Help Restore the Family

Today, then, more than ever before the Church is anxiously watching the home of her children. She recognizes that here is the making of a Christian family life. She realizes that if the home is to foster healthy, vigorous Catholic living it must assist each individual member to attain a maximum of spiritual and intellectual development. The Church also recognizes that as our economy makes its steadily increasing demand that more and more women take part in industrial production, our society is bringing us to a society in which the vocation of the two sexes will be practically indistinguishable except for the physical purpose of procreation. This, as we know, is the same shapeless leveled-off society that Marxist communism holds up to the world as an ideal. This is why Pope Pius XII called Catholic women to help restore the family, to guard their dignity as women, and to contribute as only they can to the restoration of all things in Christ.

The fate of the world, then, rests on the proper attitudes and preparation of our girls toward the career of wife and mother. This education will necessarily be on false lines, says Father Leen, unless "teachers and students have before them an ideal of true womanhood to guide their efforts, and unless these efforts are deliberately directed towards the attainment, in some faithful measure, of that ideal."<sup>3</sup>

<sup>1</sup> Jacques Leclercq, *Marriage and the Family* (New York, 1941), p. 330.

<sup>2</sup> Edward Leen, C.S.Sp., *What Is Education?* (New York, 1944), p. 234. <sup>3</sup> *Ibid.*, p. 237.

### What Price "Progression?"

(Continued from page 664)

through the use of materials predominantly non-classic?" Many modern educators would give a hearty yes to this question and consign to the drain poetry and the essay, and most literary works of ancient vintage not immediately intelligible to poor readers.

The subject is endless and fascinating; it is aptly summarized in the words of a very impractical man—perhaps the most impractical—for he is a philosopher. Jacques Maritain, in *Education at the Crossroads*, wrote:

Unfortunate is a youth who does not know the

(Continued on page 689)

# SEEN and HEARD at CAVE's 8th Convention

Atlantic City, Mar. 31-Apr. 2.

"TO TEACH as though we had *only* ears would be a mistake," said His Excellency Most Rev. Walter W. Curtiss, S.T.D., auxiliary bishop of Newark, who gave the keynote address at CAVE's 8th annual convention, held at Atlantic City, N. J., March 31st to April 3rd, 1959. In a stirring address, Bishop Curtiss expressed his overview of the audio-visual approach in teaching by assuring his audience that he believed that "a living experience is better for a pupil than a picture of it, and both are better than a description of it."

In the latter part of his talk, which will be covered at greater length in a later issue, His Excellency described features of the Center for Audio-Visual being started in the Archdiocese of Newark. While this film library "is not unique, yet it is not dependent on what others have done." The center, which is being encouraged by Archbishop Boland, is to be a library center for material not only in religion but also in the educational field. It is to be an information center as well as a library. Feature length films will be stocked for use by church societies, etc., as a means of raising funds. Schools will be able to borrow films and filmstrips for classroom use. The center will also be a center for equipment and field service. Schools will thus

have help in their selection. It will be a training center for teachers who need the training. Bishop Curtiss reminded his audience that there are young Religious coming out of training houses periodically who have not had training in audio-visual techniques. For these Religious and others a 4-week course is held.

In concluding his address, Bishop Curtiss encouraged his audience "to keep the interest in audio-visuals alive; have patience and do not wait on us with less experience to catch up with you."

## How History Is Taught with Audio-Visuals

CAVE's first session at the 8th annual convention, after greetings from CAVE's president, Rt. Rev. Msgr. Leo J. McCormick, centered on the teaching of history in high school with audio-visual materials. Three Sisters of Mercy from St. Catherine's Academy, Bronx, N. Y., formed a panel with another Mercy Sister from St. Simon Stock High School, Bronx, N. Y.: Sister Mary Eugene. Sister Mary Hugh of the latter school acted as chairman of the panel discussion.

To present a rounded discussion and to place audio-visuals in their relative position and not make them appear more important than the subject they are to enrich, the first three speakers covered more general aspects: Sister M. Rosita, R.S.M., "History and the Development of Character"; Sister M. Rosella, R.S.M., "Skills and Techniques in the Teaching of History"; and Sister M. Mechtilde, R.S.M., "The Role of the Librarian in the Teaching of History." Sister Mary Eugene, R.S.M. considered for her audience the "Value of Audio-Visual Methods in Enriching History Program," cited specific examples, and called attention to the sources.

At top: Bishop Curtiss who gave the keynote address at CAVE's 8th annual convention as shown at right. With him is Rev. Michael F. Mullen, C.M., session chairman and CAVE vice president.

At left: One of Sister Francis Josephine's pupils at her demonstration lesson is shown in action at the CAVE convention.





### Critical Reading with Audio-Visuals

Reading on the seventh grade level was the first subject to be treated at the CAVE convention in an actual classroom demonstration. Dr. Constant J. De Cotiis, director of the St. John's University reading clinic, keeping to the spirit of the demonstration lesson, opened the session with a very brief introduction. To give the audience of teachers a frame of reference, he pointed out that the emphasis in the lesson was to be on critical reading. It was assumed, rightly, that the five pupils—three girls and two boys—had mastered the mechanics of reading and that they could read rapidly for comprehension. The children would be carried a step farther through adroit questioning to an analysis of the substance that they would be exposed to.

Having concluded his introduction, Dr. De Cotiis turned over the actual lesson to his assistant, Mr. Anthony Holmcy, who first prepared the pupils for the story they would be reading by drawing from them meanings of selected difficult words. For this, the questioning centered on large charts which reproduced certain sentences from the coming story so that the words were considered in context. The brief discussion between teacher and pupils elicited, from the latter, working definitions of the difficult words.

Next came the reading of the story. The audience read it simultaneously with the pupils since it was projected by means of a controlled reader. It was later learned, during the discussion period, that the controlled reader had been set for a rate of 200 words per

minute. At the conclusion of the silent reading, the audience was treated to a clever summarizing of the story by the five pupils. But the delightful part of the entire lesson was the performance of the pupils in their response to Mr. Holmcy's prepared questions—starting with the one to elicit the type and character of the boy who might be chosen to entrust with the responsibility of coming to the schoolhouse in early morning to fire the huge pot-bellied stove, to the question asking why the doctor should have attempted to save Glenn Cunningham's legs when at first it was thought necessary to amputate.

Questions from the floor during the discussion period drew from Dr. De Cotiis facts and opinions: that the controlled reader and the story that was used with it (in filmstrip form) was the product of Educational Developmental Laboratories, Inc., Huntington, N. Y., that teachers with photographic skills, or with access to such skills, could prepare inexpensively their own stories in filmstrip form; that the use of the controlled reader was not essential, *per se*, for conducting the type of lesson that the audience had witnessed; that the critical reading approach can be applied at all reading levels and that he advocated its wider use.

### Various Demonstration Lessons

The balance of the CAVE convention was taken up with demonstration lessons in elementary science, sixth grade geography, reading with phonics in grade two, and arithmetic on the sixth grade level. The capacity audiences drawn to these demonstrations evidenced an enthusiastic interest in the several demonstrations. In addition, an illustrated talk was presented in the teaching of religion on the elementary level with the aid of audio-visual aids. A later issue will present Mother Mary Borgia's talk, and descriptions of the demonstrations.

A twelve-minute interval between two major sessions during the CAVE convention permitted those in attendance to view a showing of *The Miracle of Our Lady of Fatima* (Warner Bros.). This was the first public showing of the film excerpt prepared by Teaching Film Custodians, Inc. in cooperation with CAVE, whose vice president, Father Mullen, served in an advisory capacity. Viewers took away a realization that the three purposes of the film—stated on the Teaching Guide sheet given out—were fully met: (1) to provide an authentic visualization of the miracle; (2) to present the messages given by Our Lady to the three children; and (3) to stimulate devotion to the Mother of God.

Top, left to right: Mr. Anthony Holmcy, Sister Mary Agneta, S.S.N.D., Dr. Constant J. De Cotiis, and five pupils who participated in the demonstration reading lesson conducted at CAVE's 8th annual convention.

At left: Teachers examining and operating filmstrip projectors at an equipment clinic during the CAVE convention. From left to right the manufacturers who cooperated: Viewlex, Inc., Eastman Kodak, Bell & Howell, and Graflex, Inc.





# TEACHER TO TEACHER IN BRIEF

## THE IMPRESS OF CHRIST

By Sister Mary Daniel, R.S.M., Convent of Mercy, 3513 N Street, N.W., Washington 7, D.C.

An original arrangement for choral speaking which will help the teacher leave an impress of Christ, particularly in the Holy Eucharist, on the minds of junior high-school pupils. The production is very simple, requiring no particular staging or costumes.

Sister Mary Daniel, now teaching grade six, has been teaching in the upper grades (fifth to eighth) for the past fifteen years. Sister is a graduate of Mount Saint Agnes College, Baltimore, Maryland. She studied art at the Maryland Institute, Baltimore.

ALL: Jesus Christ,

LOW: Yesterday

MEDIUM: Today

HIGH: The same, forever!

LOW: Yesterday

ALL: The Angel of the Lord declared unto Mary. The Angel was sent from God; God's messenger was sent

I: To Mary;

II: To Mary, the Virgin;

III: The Virgin of Nazareth

IV: Who was espoused to a man named Joseph.

V: Joseph of the House of David

VI: Of David, the King;

VII: David, the rod of Jesse.

ALL: The Angel, being come in, said to her:

I: Hail! Full of Grace!

II: Ave, Mary!

III: The Lord is with thee.

IV: The Lord, our God

LOW: Is with you!

MEDIUM: Is in you!

HIGH: Is your very being!

ALL: You have the fulness of grace! The fulness of grace in the fulness of time.

SOLO: And Mary, answering, said: Behold! the handmaid of the Lord: Be it done unto me according to thy word.

I: The handmaid,

II: The maidservant,

III: The humble Mary;

IV: Mary, full of grace

V: Wills what God wills.

LOW: Men of yesterday!

MEDIUM: Of today!

HIGH: Of tomorrow!

ALL: Rejoice! Mary, the handmaid, Mary, full of grace, has said: SOLO: Fiat!

ALL: And the Word was made Flesh and dwelt amongst us.

ALL: Jesus Christ,

LOW: Yesterday

MEDIUM: Today

HIGH: The same, forever!

MEDIUM: Today

SOLO: Do this in commemoration of Me.

ALL: Take these things:

I: This bread

II: The wheat that has been ground,

III: Crushed

IV: Bruised

V: Broken,

VI: The food for your body

LOW: Take this Bread and breathe over it the wonderful, awe-filled words:

SOLO: This is My Body.

I: Take this wine

II: Of grapes that have been crushed,

III: Pressed,

IV: Drained,

V: The drink for your body

MEDIUM: Take this Wine and breathe over it the awe-filled, mysterious words:

SOLO: This is My Blood.

ALL: As often as ye shall do these things

SOLO: I will come. I am born anew

LOW: On your altars;

HIGH: In your hearts.

SOLO: I come

I: The Bud of Jesse

II: The Son of David

III: The Son of Mary

IV: The Son of God.

ALL: Jesus Christ!

LOW: Yesterday,

MEDIUM: Today,

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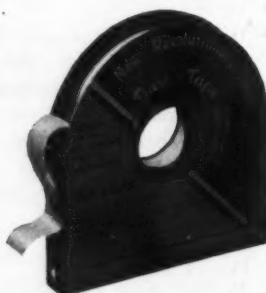
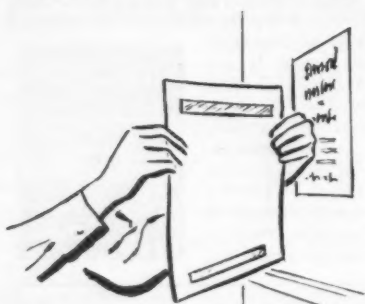
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HIGH: The same, forever!  
Low: Forever, world without  
end.

MEDIUM: He come unto His own,  
Low: The Son of Mary, The Son  
of God

ALL: Came unto all men.

SOLO: And they received Him  
not.

I: In Bethlehem  
II: In Nazareth,  
III: In Jerusalem,  
IV: In every place,  
Low: Every village, every town,  
every city.

HIGH: But to as many as received  
Him

I: The chosen souls,  
II: The poor in spirit  
III: The sick, the lame, the blind,  
IV: The lepers,  
V: The sinners,  
VI: The knowing—those who  
knew the need of Him

Low: To these, He gave

MEDIUM: To as many as received  
Him—who knew the need of Him—

I: The need of His light, His life,  
His love;

II: The laborers

HIGH: Who labor to bring Him—  
the knowledge of Him—

ALL: To all men, to all places,  
to all times;

III: The burdened

Low: Those burdened with the  
cross

MEDIUM: Who bear it for Him

HIGH: Cheerfully!

MEDIUM: Who bear it with Him,  
Low: and in Him.

MEDIUM: To as many as received  
Him

Low: He gave Power!

I: Power to become the Sons of  
God!

II: Sons of God

Low: Of the mighty Father!

MEDIUM: The merciful Father!

HIGH: The loving Father!

ALL: To those who are born not  
of the will of man or the will of the  
flesh

Low: But of the Will of God:

ALL: These shall see the glory  
of the only begotten Son.

MEDIUM: Of Christ, the first-born  
Low: of all creatures;

HIGH: Of Christ, full of grace,  
full of truth; of Jesus Christ.

ALL: Jesus Christ!

MEDIUM: Yesterday!

Low: Today!

SOLO: Forever.

## ARE WE SHOWING OUR STUDENTS A MOTHER?

By Sister Joseph Marian, O.S.U., St. Bernard Academy, 414 2nd Ave., Nebraska City, Nebraska

If we can succeed in giving our students a Mother before we send them out into the world, we can feel that God's plan for their lives will not be frustrated.

HOW ARE WE presenting our Blessed Mother to our students? Are we showing her to be the one without whose love and guidance they cannot live safely and happily in this life and reach their ultimate goal? Are we presenting her as she is—a mother, the most beautiful, the most powerful, and the most glorious that ever came from the hands of God? If we are, our students will realize that our Blessed Mother who fulfilled the end of her existence better than any other creature who ever came from God's hands can help them on their road to eternal life. We cannot turn our students out without a mother. We must give them our Blessed Mother—our life, our sweetness, and our hope.

### Mary's First Great Privilege

The class is introduced to Mary's first great privilege, the Immaculate Conception, the miracle of grace which took place in the womb of St. Anne. We may be surprised to find that our students have taken the Immaculate Conception to mean that our Blessed Mother conceived Jesus by the power of the Holy Spirit. Perhaps they have never made any distinction between the Immaculate Conception and the virgin birth of Christ. There is certainly a wealth of material which can be brought to class to highlight this great privilege of Mary. We have the infallible definition of Pope Pius IX, Mary's own announcement four years later at Lourdes, and the inspiration the miracle has been in the field of art. And this is only a beginning.

### Two Considerations

The Annunciation, that great event in her life for which everything else was a preparation, offers so very, very much to teach. Two big considerations need emphasis at this point—our Blessed Mother's love and esteem for virginity, and especially the big fact we are trying

to impress on our students before they leave school: *She is our Mother.* Yes, it is in this meeting with her in the Gospels that we are struck with the truth that she is truly our Mother. Her dying Son confirms the fact later but it is in the Annunciation that the miracle of her motherhood of mankind really takes place. When she became the Mother of Christ in the natural

sense of motherhood she became our Mother by adoption. This is certainly what St. Augustine meant when he said that if Mary is the Mother of Christ our Head according to the flesh, she is the Mother of all His members according to the spirit.

### In Picture, Song, and Story

In picture, song, and story we can

*Here's timely reference and you may care to clip for future use—history and*

## STORY OF OLD GLORY

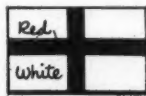
Schools are sure to play a part in Memorial Day when the flag symbolizes so much.

And, before schools close for summer vacations, classroom teachers will undoubtedly be planning something centered around the flag in recognition of Flag Day and this historic July 4th when our flag takes on yet another star.

A simple way of presenting the story of our flag to girls and boys might be by little chalk-talk (in color)—tracing outlines of flags below so that evolution is plainly seen—adding, of course, first official flag and latest with blue field to hold Star Number 49.

Class might make individual booklets of the "Story of Old Glory."

### THE RED, WHITE AND BLUE



Cross of St. George



Cross of St. Andrew



Union Flag (Jack)

700 years ago, Edward I chose cross of St. George for an English flag.

1606—James I united cross of St. George and of St. Andrew for flag of a united England-Scotland (Union Jack).

1770—On red field, it became a flag of Gt. Britain (Meteor).

### NEW HORIZONS

a suggestion we hope proves helpful

### THE STARS AND STRIPES



Meteor Flag—Red Ensign



Rhode Island Flag



Flag of United Colonies

Antedating flag of our United Colonies, Rhode Island used 13 white stars in blue field.

1776—Jan. 1 United Colonies used Meteor flag with 13 red and white stripes. Same year, out-moded by Declaration of Independence.

1777—June 14 U.S. flag: 13 stripes alternating red, white; 13 stars, white in blue field.

1794—With 15 States, flag gets 15 stars, 15 stripes.

1818—With 20 States, stripes are 13; stars are 20; provision made for new star for each new state.

1916—June 14 established as Flag Day.

Above based on "The Flag of our United States" published by Rand McNally (out of print).

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present the Gospel narrative of Mary, her Visitation, the birth of Jesus, and so on through the Circumcision, the Presentation, the Purification of Mary on the fortieth day, the Adoration of the Magi, the Flight into Egypt, and the Return to Galilee. We budget our time and know just how much we might give to each event.

### About Father's Business

The only break in the silence of the thirty years of hidden life was the trip to Jerusalem when Jesus was twelve years old. Mary's sorrow and her acceptance of her Son's words, "I must be about my Father's business," give us an opportunity to

stress the fact that parents are not to interfere with the vocations of their children, as well as the fact that these children must prepare themselves to carry that business on. The Father's business must go on, and who is to carry it on if not these boys and girls we are instructing in our Catholic schools?

The next time we meet Mary in the Gospels is at the marriage feast of Cana. There is much food for thought here. Mary wants her children to be happy, she does not want them to be embarrassed, she wants them to be fed. She will ask her Son to perform miracles if the case calls for it, for physical favors as well as spiritual ones for her children.

### Supreme Moment

After the incident at Cana, Mary almost disappears from the Gospels till we find her at the foot of the Cross. Here is a supreme moment. The words of Christ on the Cross proclaimed no new fact but they emphasized what was already a fact, and this is what we must stress as we meet Mary at the foot of the Cross: *we have a Mother to whom we can go in sorrow.*

### Strike Theme Anew

As we strike our theme anew we remind our students that we cannot reach the goal of our existence unless we lead a Christian life. A Christian life means the practice of virtues. Here again we turn to our Blessed Mother as the model of every virtue. And as we teach the various virtues of our Blessed Mother we keep before the minds of the students the fact that just as she gave us Christ, so we should, in giving ourselves back to her, give

her another Christ by the practice of the virtues that will make her recognize her Son in us.

As we show our Blessed Mother perfect in the practice of every virtue we must not fail to remind our students that because of her charity, the greatest of all virtues, she is also the refuge of sinners. We are sending our boys and girls into a world in which all will not be well with them. We must show them where to turn in moments of weakness and passion, in moments of violent temptation when the attractions of a materialistic world almost prove too much for them. Let us teach them to turn to her who never ceases to be our Mother despite our sins.

## VITALIZING SOCIOLOGY FOR STUDENTS

By Sister Mary Fides, R.S.M., St. Michael's Convent, Box 615, Pensacola, Florida.

Indirectly a tribute by a Religious to one of her fellowteachers, a layman, at Catholic High School, through a detailing of a project initiated by the teacher of sociology. The subject took on a new dimension for the boys and girls who enthusiastically entered into the task of forming two "corporations" which they later proceeded to merge into one.

IN THIS COMPLEX era which is ever challenging our Christian educational system to do its best, I have seen and felt our program strengthened by the influx into the teaching profession of the Catholic layman. The following article exemplifies the freshness of approach made by such an instructor who coupled the knowledge and experience of the lawyer with the role of the classroom teacher.

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It was during the early part of the second semester that each of the two sections of the senior sociology class leafed the pages of their text to read the chapter entitled, "Stocks and Corporations." But their misgivings evaporated at the touch of a competent teacher who proceeded to make technical terms concrete and meaningful. As a fellow-teacher catching the reverberations at intermissions and after school hours I watched what happened.

### Interest Began to Mount

Sometime during the study of the formal textbook material, a corporation was born in each of the two classes. Interest in corporations began to mount among girls as well as boys, who are supposed to be curious about such matters anyway.

After a comparatively short existence, the two respective bodies held a merger meeting, forming one corporation thereafter known as the Torre Corporation. This name was selected because it was the name of the building in which classes were held. A president and a board of trustees were elected. The chief project agreed upon was the sale of common and preferred stock to fellow-students and faculty members for a one-week period.

### Venture Most Successful

This spirited venture proved most successful. Spot announcements consisting of the students' original slogans and lilting tunes over the school's public address system in the mornings and afternoons sparked the sales. All classes of students from the most gullible freshman to the sharpest senior succumbed to the pressure and invested in Torre stock. Amateur artists sketched a distinctive letter "T" to be used as the official insignia of the corporations and inscribed it within the certificate issued each purchaser.

Actual money came in! Some of it was banked to provide for future operational expenses while most of it was turned over to an ever helpful and needy librarian for the purchase of sociology books to enrich the program for succeeding corporation members.

### Merely the Beginning

This was merely the beginning. Two weeks later, a formal letter was

issued to each stockholder informing him of a stockholders' meeting to be held in the school auditorium at a specified time. This letter, which was legally correct in its manner of presentation, specified the agenda to come up before the assembled group.

On the afternoon designated, an enthusiastic group of boys and girls conducted the solemn gathering of the Torre Corporation stockholders. Outgoing seniors laid the groundwork for future growth of the corporation. This was not a corporation "just for fun." Inspired by their teacher, the group proposed an honor clean-up crew to keep the grounds of their school in order, a credit union to be formed for the benefit of students, and the formation of an alumni association for the seventeen-year-old school.

Immediately after a discussion and the acceptance of these proposals, the president and "old" members of the board of trustees turned over their respective offices and positions to the new officers for the 1958-1959 school year.

### Assembly Had Distinctive Tone

It was not an ordinary thing. The assembly had a "tone" which any observer could catch. Young people had learned to live and work with other young people for a common good. The prospective graduates experienced a genuine feeling of accomplishment that overflowed into the room. Not only had they learned the theory of corporation functioning, but they had started a program that benefited practically and academically Catholic High and would touch future generations for years to come.

Sociology had become a concrete thing, a vital thing, a meaningful thing.

Little did Mr. Francis Smith of Catholic High School, Pensacola, Florida, realize that while stimulating his students through the above project, he was likewise inspiring religious members of the faculty with greater appreciation of the lay teacher. We saw, in daily action, how the lay teacher beautifully complements and enriches the work of the religious teacher, as both members of the Mystical Body strive to bring the possession of Christian wisdom to our Catholic youth.



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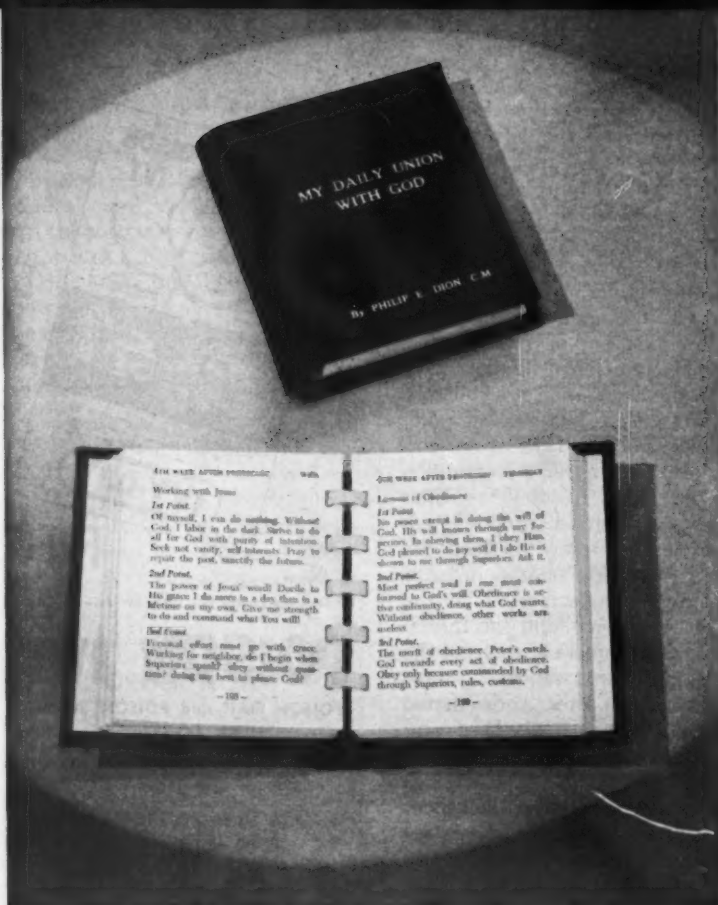
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By Philip Dion, C.M.  
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# BOOK REVIEWS

**Walter Reed; Boy Who Wanted to Know.** By Helen Boyd Higgins (The Bobbs-Merrill Company, Inc., N. Y., 1958; pages 192; price \$1.95).

This latest addition to the Childhood of Famous Americans Series is eminently worthwhile. Teachers and librarians will find that this volume presents all the physical features that have made the series so popular. The gay orange binding, the large well-spaced type and the attractive silhouette drawings will appeal to children.

But the story itself, told in simple language that even the slow readers can grasp, will interest children of varying ages. The boyhood of Walter Reed, one of the great doctors and research workers of his day, unfolds in the setting of several different Virginia towns of the Civil War period. Young Walter early manifested an intense curiosity about the mysteries of plant and animal life which was fostered and stimulated by his father, a Methodist circuit rider, and his resourceful mother. In the daily round of household chores, such as feeding the farm animals and white-washing the chicken house, Walter had occasion to observe and to investigate many problems of natural history. Under the direction of his parents, he learned to savor the satisfaction of work well-done. The wholesome family life of the Reeds provided an excellent atmosphere in which this talented boy could best develop the scientific bent of his keen mind. The book shows how the basic virtues of honesty and industry contributed to the making of the famous American, Walter Reed.

SISTER BENITA DALEY, C.S.J.  
The College of Saint Rose, Albany, New York

**The Christian Approach to the Bible.** By Dom Celestin Charlier. Translated from the French by Hubert J. Richards, L.S.S. and Brendan Peters, S.T.L. (The

Newman Press, Westminster, Maryland, pages 298; price \$4).

Over and over again Catholics are told to read the Bible; they are given incentives, such as new translations, beautiful printed editions, indulgences, etc. So good Catholics as they are, they pick up their copy of the Bible, they begin to read, at once problems arise. Should they begin with the Old Testament or the New Testament? What books should they read and in what order should they read them? What should be their attitude as they read? Should they simply read with faith or should they try to understand as much as possible as they go along? The more inquiring among Catholics might begin to wonder how so many books were collected into one cover, when were they written, what was the purpose of the books, and what is the purpose of the Bible itself. So questions arise and the more faint-hearted are inclined to give up.

To strengthen the faint-hearted, to answer the questions of the inquiring reader, to bolster the courage of the good Catholic in reading the Bible, these and other reasons entered into the writing of Dom Charlier's book, *The Christian Approach to the Bible*. In his Foreword the author writes: "We do not promise that this book will be easy or light reading. Many of the problems dealt with are very complex indeed. . . Our aim is not only to encourage him (the reader) to read the Bible, but also to accompany and help him in the task. . . we wish to show him what he may gain from his biblical experience, and help him to give expression to the fullness he receives."

These aims and purposes have been admirably attained by Dom Charlier; the translators have helped his cause by giving us an easy-to-read translation. This book is one of the finest in our language for those who wish to know more about their Bible, and who want to read it with intelligence, and who

What's new  
for teachers?

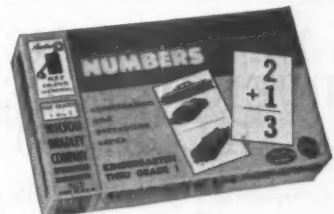


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wish to understand what the Bible means to them and to their Church. Catholics (and non-Catholics too for that matter) are urged to get this book; they will find it a goldmine of biblical information presented in a simple yet learned way. The best recommendation that can be given is to say that it belongs next to your Bible!

REV. G. H. GUYOT, C.M.

**Nor Scrip Nor Shoes.** By Rev. John H. McGoe (Little Brown & Co., Boston; 280 pages; price \$4).

*Nor Scrip Nor Shoes* is the autobiography of a missionary priest full of sparkling humor. John McGoe was a normal boy who grew up in Toronto in a large family. Though he loved dances and sports and gaiety, God saw fit to give him a missionary vocation. How he answered the call is revealed with frankness and honesty. As a young priest he would sometimes curtail his evening sermons in order to participate in hockey contests. Then when his assignment for China

came, life became more arduous and less carefree.

The rigors of life in the Orient brought out the best in the young priest and made of him a zealous apostle. World War II broke out just as he arrived in China and Japanese bombers used the first town to which he was assigned, for target practice. Next the enemy invaded the town causing Father McGoe and his parishioners to begin the long terrible march into West China. After many excruciating experiences and hair-breadth escapes, the priest returned to his native Toronto broken in health but not in spirit. His native air stimulated his recuperative powers and in a short time he was eager for the missions again.

He is now in charge of a parish in the Bahamas leading a quiet life in a temperate climate. Writing about the missions fills him with hope that young people will be inspired to go to fields afar to spread the good news of the Gospel to those who never heard the name of God.

MOTHER FRANCIS REGIS CONWELL,  
O.S.U.  
Ursuline Academy, Springfield, Mass.

**Saint Bernadette Soubirous.** By Francis Trochu, tr. by John Joyce, S.J. (Pantheon, 1958; pages 400; price \$4.95).

Can anyone find a more dramatic or farther reaching event in modern times than that which occurred on February 11, 1858? On that day the fourteen-year-old illiterate and suffering Bernadette Soubirous had an experience that signaled her for all times. The setting was Lourdes. From the niche in a rock our Lady spoke to her eighteen times. During the sixteenth apparition, at Bernadette's earnest entreaty, "O, Madame, will you be so kind as to tell me who you are?" The Lady answered, "I am the Immaculate Conception."

When Msgr. Trochu set out to give the world a true verbal portrait of St. Bernadette, he first gathered all the means available, and using the historical method he based his life of this saint principally on primary sources—records, unpublished documents, manuscripts. The result is a definitive biography which is reliably authen-

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tic but at the same time reads like a fascinating novel.

Although closely and artistically blended into a single narrative, yet in reality there are two equally wonderful stories in this book: the one concerns the history of the apparitions which terminated in the miraculous fountain of Lourdes and authorization of veneration of our Lady of Lourdes; the other tells of God's way in the fashioning of one of His saints. The effects of both live on—the marvels of Lourdes have never ceased; the lesson of St. Bernadette continues.

The Lourdes apparitions would hardly justify Bernadette's reputation for sanctity. The author shows with what humility and undaunted courage she faced obstacles and cynical scepticism concerning the apparitions until her mission was tangibly proved. But it is in the Convent of Nevers, as Sister Marie-Bernard, that she carried out one of the requests of the Blessed Virgin—"Penance, Penance, Penance." For there under the direction of Mother Therese Vauzou who "had a passion for shaping souls and for finding the right chisel for each," Bernadette suffered the "martyrdom of the heart." This fact coupled with the great love with which she practiced virtue and bore the sufferings of illness prove the sanctity of Bernadette.

The reading of Msgr. Trochu's biography of St. Bernadette leaves one well satisfied with the purchase of this book and the time spent in reading it. It is scholarly correct; translated well; it is highly entertaining; soul satisfying; it is admirably illustrated with clear photographs. *St. Bernadette Soubirous* is truly a great book that appeals to the mind and the heart.

SISTER M. XAVIER, O.S.U., Principal, St. Patrick's Academy, Sidney, Nebr.

**Mère Marie of New France.**  
(American Background Books).  
By Mary Fabyan Windeatt (Kennedy & Sons, New York, 1958, pages 191, price \$2.50).

Another book of the American Background series, with scenes laid in the cold forests of Canada, covering the period of time preceding the French and Indian Wars, is given to us, this time by the teenage author, Mary Fabyan Win-

deatt. Miss Windeatt has succeeded admirably in depicting for teenagers the story of Mère Marie of the Ursulines, made famous years ago by the gifted pen of Agnes Repplier. This intrepid French Ursuline is credited with starting the first school for girls in the New World. The story of famine and of cold among the colonists, and the savagery of the Indians in New France, reveals the heroism of Mère Marie and her brave band of pioneer sisters who dared to travel

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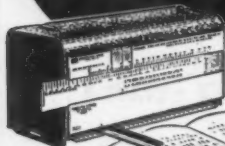
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SISTER M. BERNARDA, O.S.B.

**New Life in Catholic Schools.** By Leo R. Ward, C.S.C. (B. Herder Book Co., St. Louis, Mo., pages 198, price \$3.95).

Admittedly a bold book, the author urges that piety be no substitute for the good, hard work involved in mastering a subject. He commends those teachers, few as he finds them, who really want to bring out minds. He is anxious for our schools to produce the intellectually elite with full awareness of the sweat and labor behind such a production. Vigorous as his attitude is, most of Father Ward's book is on an epistemological level, suggesting he is a little removed from what actually goes on day by day in a classroom of active youngsters.

He states that the school's function is above all with the theoretical, with the practical subordinate to this, convinced that it is the function of the home and society to teach goodness and the function of the school to help us to know the basis of things. He feels that in schools of all levels, Americans are loathe to get down to business and to learn—to study and to master hard subjects. He wants a respect for learning to begin in the home and the kindergarten. The sciences and the arts "should bring the pupil face to face with something great. Nothing—not all the knowledge in the world—educates like a vision of greatness, and nothing can take its place." His last chapter on how to teach students the greatness of God, nature, and man is his best. It is inspiring. If a teacher had time to read just one chapter of this book, the last would be most applicable to her task. It suggests a positive approach and gives her something tangible to bring back to her work.

NAOMI GILPATRICK

**We Sing and Listen** (We Sing and Praise Music Series for Catholic Schools). By Sr. Cecilia, S.C., M.F.A., Sr. John Joseph, C.S.J., Ph.D., and Sr. Rose Margaret, C.S.J., M.M. (Ginn and Company, Boston, Mass., pages 144).

This, the second book of the series is a book for the pupil, a progressive step. The sight of the printed music page may be a little mystifying at first but as his attention is called to the simpler musical components the mystery is unveiled and they become as meaningful symbols as others he has come to learn.

The approach is not through *sol-fa* exercises but rather through making the child aware of the sound of simple combination and their recognition by sight and ear. Although rote singing predominates the pupil is taught to recognize simple combinations as "do-mi-so" and short scale line motifs, and before long the whole scale line is introduced. These various short sections are bracketed at first with the indication of syllable names and later without them. At other times they are questioned on similar passages in phrases of the songs to develop an independent recognition of simple patterns. The song material as in the preceding book is divided according to the Church's seasons and illustrated by Ruth Ward.

A Christmas and an Easter play are included. These include chant-like phrases in modern notation gradually leading the pupil into the modal feeling. Gregorian notation is reserved to a later day. Considerable attention is given to the rhythmic response and continued in a variety of ways with concentration on new rhythmic patterns. In the songs, the pupil is further encouraged to listen to what is sung and to indicate similar phrases and new ones, as well as to point out other differences. In this way he intuitively learns the rhyme and reason of musical appreciation.

The printed page is for the most part clear and arranged for easy reading. However, a few instances of crowding appear due to space limitations. Unfortunately these refer at times to eighth notes which tend to further emphasize the "crowding." "Silent Night" as noted

here could be misinterpreted as to author and translator. The first stanza has recently been discovered to be the translation of Bishop John Freeman Young, an Episcopal clergyman. "Maiden Mother, meek and mild," is by C. M. Caddell. If the melody on p. 40 for *Veni Domine Jesu* is to be taken in a quasi-modal sense some might question the diminished fifth between the first and second phrases.

A fine Catholic tradition and spirit graces these pages and the child will absorb much of it through the pleasure of these songs.

J. VINCENT HIGGINSON, Managing Editor,  
*The Catholic Choirmaster*

**Psychical Phenomena.** By Reginald Omez O.P., tr. Renee Hayes, Vol. 36. The Twentieth Century Encyclopedia of Catholicism (Hawthorn Books, New York, 1958; pages 144; price \$2.95).

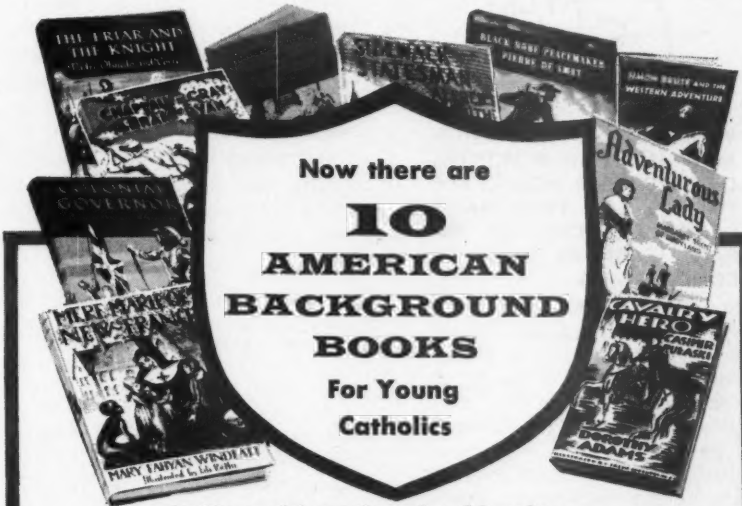
*Psychical Phenomena* is one among eight volumes under the title "The Nature of Man" and it is hoped the other volumes will round out the delineation of man, for *Psychical Phenomena* treats only the peripheral or fringe behavior of man. The subject matter of this volume is the "extraordinary . . . everything which does not seem explicable in terms of the interplay of physical, chemical, biological, or psychical forces as they are known to contemporary science." Some of the topics treated will attract the eye of the reader, and they are listed here in hopes they will do so, for the volume is well written and very interesting: levitation, haunted houses, sorcery, prodigies of yogis; all forms of precognition, astrology, palmistry; spiritualist phenomena; extra-sensory-perception and clairvoyance.

Technically, the contents would be included under parapsychology. The author addresses himself to the considerable difficulties of obtaining sound scientific data in this area, and the methods, quantitative and qualitative, used by scientific men and groups investigating them. The book reviews the history of research done in parapsychology. The American reader will have conveniently at his fingertips the names of men and groups in Europe who have been occupied for many decades in this study. With the ex-

ception of Dr. Rhine's continuing research at Duke University in extra-sensory-perception, whose methods and data Fr. Omez seems to endorse, the research in parapsychology is relatively unknown in the U. S. Yet, the Society for Psychical Research has functioned in England since 1882 and the societies in France and Belgium are similarly well rooted in years of experience. It is Fr. Omez' opinion that much of the phenomena treated now in parapsychology will eventually be either exposed as deceptions

or absorbed into classical psychology. Even then the contributions of scientists, experienced and expert in this field, will be necessary to investigate and uncover the claims of future decades.

Of all the different types of phenomena considered only extra-sensory-perception is acceptable to scientists, in Fr. Omez' opinion. Only the existence of ESP, as it is known, has been approved, and the explanation of its nature is still a mystery. Most psychologists in the U. S. have reserved judgment on



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the fact of ESP, but there has been a recent call for reconsideration of ESP findings, amassed largely by Dr. Rhine.

Fr. Omez includes a chapter on the views of the Church toward the type of phenomena he treats, but truth to tell there has been no official statement by the Church in them. It is not inappropriate to restate the Church's position on miracles, as Fr. Omez does, because the borderline between the supernatural and paranormal are so frequently crossed and recrossed by writers offering explanations of these psychical phenomena.

The translation by Renee Haynes is uniformly smooth and readable. She has added clarification of some points which might have confused the U. S. reader. Fr. Omez has made a solid contribution in drawing together research on the unusual, strange, and mysterious phenomena: research performed at different times and in many different and distant centers.

REV. JOHN B. MURRAY, C.M.  
Chairman, Psychology Dept., St. John's University, Jamaica 32, New York

## Pius XI The Pope and The Man.

By Zsolt Aradi (New York: Hanover House, 1958; pages ix, 262; price \$4.50).

How was it possible that a quiet librarian well in his sixties, within four years time suddenly became an active diplomat, a Nuncio, an archbishop, a Cardinal, and then Pope? This is the question which Zsolt Aradi attempts to answer in his compact biography of Pius XI.

The author was in an advantageous position to reconstruct the life of Pius XI. Mr. Aradi lived in Rome for ten years. First as a journalist and later as a member of the Hungarian Legation, he had many audiences with Pius XI and was intimately acquainted with many important Vatican officials. His biography of Pius XI is free of the handicaps which characterized the earlier works on Pius XI, for most of them suffered from (1) a lack of historical perspective, (2) restricted documentation due to the lack of communication created by the war, and (3) a biased climate of opinion existing in the police states of Italy and Germany.

In the early chapters of his work, Mr. Aradi deftly conducts his reader through the early and formative years of Pius XI, indicating in a lucid and interesting fashion the important teachers and works of learning which had a determinative influence on the Holy Father. The movement of these early chapters is enhanced by many pertinent references to the significant historical events of the day. As a priest and citizen of Milan, Pius XI great contribution was in the field of library science. In Milan and later in the Vatican library in Rome, Pius XI introduced new scientific procedures which have made the Vatican library one of the greatest repositories of human knowledge in the world.

In 1918, Pius XI was suddenly thrown into the chaotic world of international politics. Benedict XV selected the future Pope to be his apostolic visitor to Poland, Lithuania, Latvia, Estonia, Finland, and finally Russia. Many people were mystified by this appointment. The author explains that the unknown Vatican librarian had been an unofficial consultant on political questions to many of the Cardinals who were amazed at his ability to make responsible decisions.

The remaining chapters delineate the story of Pius XI's coronation; his meeting of the Fascist challenge; his spiritual and temporal pastorate in the chair of St. Peter and his relations with the important leaders of the world immediately after World War I. Interspersed in this chronological de-

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elopment are many interesting anecdotes which reveal flashes of insight into the personality of Pius XI.

The biography of Pius XI is interesting and should be read. Within the confines of a small volume and author has achieved some measure of success in presenting to his readers the personality of Pius XI both as a man and as the head of the Roman Catholic Church. A definitive history and biography of Pius XI is still to be written. Some knowledge of European history is essential for the reader fully to appreciate the many historical references which Mr. Aradi has sprinkled throughout his volume. The professional historian would like foot-noting in order to separate those facts based on documentation and those which are based on individual testimony or hearsay.

WALTER L. WILLIGAN

Chairman, Dept. of Social Science, St. John's University, Jamaica, 32, New York

**The Two Ends of the Log: Learning and Teaching in Today's College.** Ed. by Russell M. Cooper (University of Minnesota Press, Minneapolis; pages 317; price \$4).

The vitality of these 27 chapters by 24 contributors is due not only to the calibre of the professors and administrators from leading universities who composed them, but also to the fact that they were delivered to other alert professors at the University of Minnesota's Centennial Conference on College Teaching and bear evidence of the give-and-take of this challenging encounter.

Wilbert McKeachie, in discussing how students learn, points out that anxiety usually results in poor examination grades. He writes, "The students who complete the exam first and leave are the most anxious students; the exam situation was so painful for them that they just couldn't stay." Anxious students are thrown off stride whenever the teacher tries a new method of teaching.

Harold Taylor writes that a teacher must be more than a disseminator of knowledge through uninterrupted lecturing. "Thinking most often begins in the exchange

of ideas, not in the reception of information." The teacher must draw deeply upon his own resources to make the students' participation enriching to them. Mr. Taylor feels that creative teaching accepts the student as an intellectual colleague with a fusion of vision and aims.

In analyzing new techniques of teaching, Edgar Dale writes that the lecturer must demonstrate to the students not a mere imparting of facts, but "man thinking," illuminating, qualifying, exploring.

Other subjects thoroughly probed

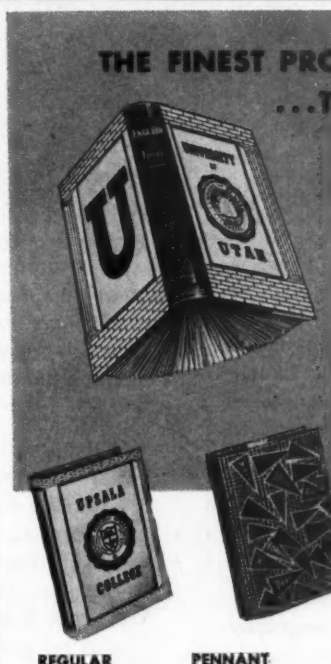
are: panels and reports in college teaching, the case method, role playing, discussion, helping students to think critically and new techniques of teaching.

NAOMI GILPATRICK

**The Ideal and the Community.**

By I. B. Berkson (Harper and Brothers, New York, 1958; pages 302; price \$4.50).

Most attempts at evaluating ex-  
(Continued on page 687)



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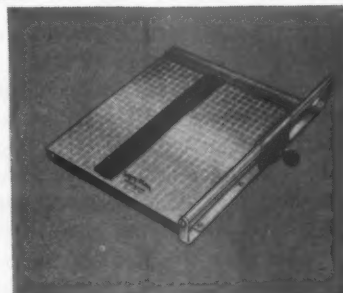
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## Exploring and Recording the Southern States

By Sister M. Rebecca, O.P., St. Francis de Sales Convent, 814 Chartiers Ave., McKees Rocks, Pennsylvania

With anticipation of putting on a performance and having it also tape recorded, these grade pupils intensified their study of geography—the southern States.

A GROUP OF HAPPY FACES SMILE from their seats, as Sister greets her fifth grade children at Saint Thomas School this morning. Yet, who wouldn't be overjoyed in the realization that to-day a task is to be completed which these children have planned and worked at for weeks. They are also happy to know that they will have an opportunity to stand before a tape recorder, only to chuckle at the thought that the sound of their own voices will come back to them an hour from now. At any rate they like the idea, the project will be fun!

After a main speaker is identified, the geography lesson proceeds: The children stand, and after making the sign of the cross, say a prayer to Blessed Martin, to whom they dedicate their program.

### Points Out Each on Map

The voices of some thirty children are soon heard reciting the eleven Southern States. These, every child knows well, for he has learned them by heart. As the recitation begins, a child moves to the front of the room and points out each state from a large map.

The little announcer next summons the eleven children who have done research work from "encyclopedias," and who are eager to share their knowledge with the rest of the class. As these eleven proceed to the recorder, charts and graphs, which are on display prove their worth. A second boy points out their significance, as the children unfold the reports on area, population, boundaries, natural resources, important cities, admittance into the union, and many other interesting details.

The announcer, who refuses to move away from the microphone, follows up with a point of meditation by

reminding the class that God has blessed our "Southern States," and that wherever God breathes, "That Breath is good." He suggests that a litany to God be sung for all the resources given to the United States. Many litanies have been composed and revised by the class, but the announcer selects the shortest notes of praise so as not to prolong the recording. The selection sounds something like this:

Dear God,

We thank You for the cotton mills in North Carolina, that will make us clothing,

We thank You for the lumber from South Carolina, to be used for furniture,

We thank You for tobacco from Georgia, to be used for cigars and cigarettes,

We thank You for citrus fruits from Florida, to be used for juices,

We thank you for mixed farming and dairy products,

We thank You for iron to be used for machinery,

We thank You for sugar from Louisiana, to be used for sweetening food,

We thank You for oil from Texas, to be used for lubricating\*

We thank You for rice from Louisiana, and who doesn't enjoy rice pudding?

The entire South thanks You for a well planned growing season for the good raising of crops.

### Asks Blessing on Harvest

At this point the announcer cannot help responding to a little girl whose hand is vigorously waving, and who continues with:

\* Ed. Note: We trust that our Texan readers (Oklahoman and others as well) will overlook the attempt by these pupils to "restrict" the use of their "black gold." Even though these Pennsylvanians may turn to their own "black nuggets" for heating purposes, they doubtless, this year, will celebrate the 100th anniversary of the oil industry; for, it was at Titusville, Pennsylvania that Edwin L. Drake drilled the world's first oil well—some 65 feet in depth.



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"We come again to ask Your blessing on a fruitful harvest. Favor us with a good rainfall in order that our crops may grow in the states of Tennessee, South Carolina, and Georgia. Keep our Southern States free from floods. Help us to withstand the strong winds, especially help us to overcome the pestilence of a hurricane. Again, we thank You for our cotton and tobacco crops. Thus, we are ever mindful of Your bounty as we gaze upon our trees heavily laden with citrus fruits. Please help our sharecroppers and tenant farmers to live in peace and plenty."

#### Attention Focused on Art Work

The next performer moves to the left side of the room. Here, the attention of the class is drawn to a bit of art work. The children are pleased to see the successful turnout of the artist's work, for there portrayed in water colors are large sketches of "The Story of Petroleum," as the little artist has learned it from his geography workbook. It has come to life in vivid colors! As the artist approaches his masterpiece, the next speaker steps to the microphone to recite the process of obtaining and delivering oil. The artist keeps in time with him, using a pointer to show his illustrations. In a slow determined voice we hear:

First, a tall steel tower is constructed over an oil well.

Second, a drill fastened to the end of a pipe makes a hole in the earth.

Third, a gas pipe is lowered into the well.

Fourth, gas in the well often forces oil to gush out of the well.

Fifth, oil is pumped out of the well.

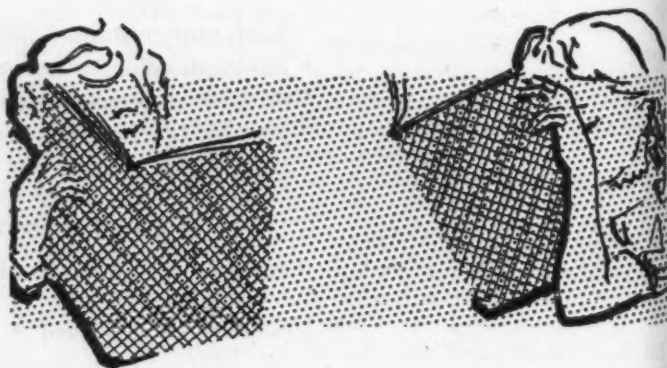
The artist, glad his performance is over, retires to his seat.

A new voice is detected over the microphone, as soon as the class turns around to the speaking pupil to listen to the "King of Fibers." The King asks many questions all of which are gathered from the fifth grade workbook or textbook. After testing the pupils' knowledge of cotton, the King proceeds to ask about the insect pest, the boll weevil, which at one time destroyed so many cotton plantations in the South. All listen to the "History of the Boll Weevil": whence it came, and how it could best be destroyed. The speaker seeing the sad faces of all from the report of the boll weevil, enlivens the class by asking that the song of the Boll Weevil be sung next. After completing this lively tune of eight verses, the singers grace themselves into an attentive audience.

#### Harris' Tarbaby Next Catches Attention

As literature has an important place in our education, it also takes a prominent place on this program.

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YOUR LIFE IN THE FAMILY, by Rhodes and Samples, integrates the various facets of family life into a unified whole. It gives the role of family life a simplicity which neither wearies nor discourages the potential homemaker. Reviewed by Sr. Agnes Marie, C.S.J.

THE BISHOP METHOD OF CLOTHING CONSTRUCTION, by Bishop and Arch, completely engages even the novice in the field of sewing. With the Bishop method, your students can achieve a perfect fit for any figure type. You will be impressed by its thoroughness and the ease with which it is understood.

J. N. Gibney, Director, Catholic Schools Department  
329 West Elm Street, Granville, Ohio

**J. B. LIPPINCOTT COMPANY**

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The class adopts Joel Chandler Harris because of his interest in the South. Our little announcer makes us realize how important is the wonderful literature which he has given us. A little boy who has practiced lingual gymnastics until he is now able to render in Negro dialect an account of the "Tarbaby," catches the attention of the class and provokes peals of laughter.

At this advanced stage of our program, one finds oneself absorbed in the deep South. The announcer calls for the reports on the wonderful Negro scientist, Doctor George Washington Carver, who did so much for the South. This part of the program is handled with meticulous care. The book entitled "The Biography of Doctor Washington Carver," has been read by every pupil in the class. Here Carver's life is unfolded, as one by one, the entire class records parts of his life. The slow learners are able to grasp one or two sentences which they successfully record, while the brighter students take a more difficult stand. They treat parts of Carver's life, bringing out his humble birthplace, his growth in love of his Creator, his physical appearance, his honors, his self sacrificing manners, his humiliations, his acquaintances, his education, his talents, his developments from the peanut, and his instructions concerning the boll weevil. Of all the facts they cite in the life of Carver, the one which impresses them most is the following: "So great was this Negro gentleman, that he never became bitter because of the unjust way he had been treated by the "Whites."

#### **Songs Interspersed with Narration**

The announcer now wishes to soothe our feelings by soliciting some lively tunes, by none other than Stephen Foster. The entire group of thirty youngsters stand, and while our announcer reminds them that Stephen Foster is one of America's greatest composers of popular music, they learn that he ranks as a "genius" in the field of natural beautiful music of melody. The entire class participates in the singing of Stephen Foster's songs. They select: Oh! Susanna, Camptown Races, Old Folks at Home, Beautiful Dreamer, and Old Black Joe. Between each song, parts of Foster's life are narrated, while the class learns which incident provokes the particular song.

The last to be discussed and recorded is the present day situation of the Negro, and thus, we hear from the lips of babes both praise and prejudice, which in social discussions we shall always have.

The program closes as it opens, with a prayer to Blessed Martin, who is supposed to have often said to his little sister, "What difference does it make how black our skin is, as long as our souls are white!"

#### **Display Materials**

The recorded lesson is now over and Sister decides to dispose of the project work which have been designed by the pupils. On a long narrow table is constructed a cotton plantation. Examining it closely we

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(A Reading Laboratory class in session at Marymount Secondary School, Tarrytown, New York. Photographer: Mother Bernard.)

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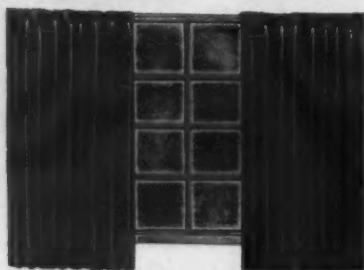
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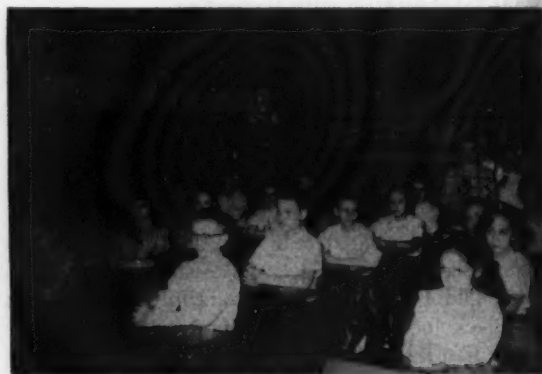
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see a field of cotton; enveloped in each cotton ball are some small seeds made from construction paper. A toothpick fastens the cottonball to a small cubed base made of soap. The soap is the main support of the plant. It is covered with pencil shavings which give the effect of the good earth. In the fields we see cotton pickers which are made from black stockings. The cotton pickers have large, black eyes which are made from discarded jewelry, different sized buttons suggest noses, and red yarn is so arranged that the lips stretch with the happy smile of the cotton picker. Here and there on the plantation are small carts overloaded with cotton, which suggests a happy day for cotton pickers. At the extreme end of the plantation are the living quarters of these people. Their cabin is nothing more than a shoe box, covered with brown paper, done with the perfection of an artist. The entire plantation is surrounded by a tiny fence which is made from toothpicks. Next to the plantation is a small container out of which appears to be growing peanuts. They are real peanuts, but on close examination we discover that they have been tied on to a vine. Hanging from one of the vines is a "Doctor Carver's Recipe Book." The cover is cleverly decorated with peanut halves, yarn and other designs. Carver's booklet contains many recipes for fudge. Close to the booklet is a half a box of candy. Several pupils have made candy, following Carver's recipes with success. There is but a portion in the box now, for during the recording the candy was passed around for the class to eat!



On the bulletin board above the plantation are small booklets. The outside cover of each is decorated with a cotton ball, while scattered around the cover are eleven small cut out shapes, representing the eleven Southern States. Sister passes these booklets out, as she reads the mark attained by each pupil, for within these booklets are six full pages of test marks concerning the "Southern States." She reminds each pupil to take his display material home, that to-morrow will find space for another.

### **Values of a Tape Recording**

Renderings of the above nature are invaluable to the teacher as tools for correlation of review material,

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especially prior to examinations in January or June.

The personal experience that a class enjoys sitting for an hour listening to their own voices, holds precious advantages. The child discovers for himself his shortcomings or skills in the handling of the microphone. He learns whether his voice is harsh or modulated; he hears himself stumbling over words while his classmates give a smooth rendition of a topic. In this way the child becomes his own critic. Again, the emotionally upset child learns that he gets too excited, the unprepared child slumps while his neighbor recites with confidence.

Another advantage of a tape recording of this kind

is the possibility of borrowing and lending. Another teacher may borrow the tape for her class to listen to in another school, or two teachers in different schools may exchange tape recordings on this and different lessons throughout the school year.

Since children enjoy recording their lessons, the teaching of geography becomes painless, while the child learns geography in an easy and fascinating way.

For a quick overview of the 8th annual national convention of the Catholic Audio-Visual Educators Association, March 31-April 2, 1959, see pages 667 and 668, herein.

Book Reviews

(Continued from page 681)

perimental philosophy are either grossly exaggerated in praise of John Dewey's philosophy or else they are unfairly critical of this system. Professor Berkson's work does not fall into either of these categories.

In *The Ideal and the Community* Professor Berkson demonstrates his ability to appraise, discern, and interpret the philosophies of Dewey and Kilpatrick. Here is the work of a mature scholar, one who believes not merely in pointing out weaknesses in a system but who also attempts to offer a positive approach to the problems confronting the building of a philosophy of education.

This reviewer found the chapters dealing with the inadequacies of educational experimentalism and the nineteenth century liberalist compromise of particular interest and importance. Another favorable impression was made by the objectivity on the part of the author in presenting philosophical positions and theses.

Professor Berkson calls for the formulation of a philosophy of education which will stem from a consideration of ethics and politics.

This book cannot be said to present material which is totally compatible with Scholastic principles of philosophy. But, there is much information contained in it which is important to the formulation of a balanced understanding of modern education.

In a chapter entitled Indoctrination, Academic Freedom, and Religion, Professor Berkson points out that the tradition in American education was a religious one. "In

(Continued on page 689)

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## EVALUATES Audio-Visual Materials

### Rome Eternal

This is a four unit film series, originally televised on the "Catholic Hour" over NBC twice during the past year. The series is now available for showing in schools and parishes. Each unit is in 16-mm sound, black and white with a running time of one half hour. Titles of the films are: (1) The City of Peter; (2) The City of Faith; (3) Renaissance Rome; (4) Our Moment in Time.

Each film may be rented at \$12.50 per showing; rental cost for the series is \$45.00. Prints are available for restricted use purchase for \$175.00 each. For further information write: NCCM, Radio-TV-Film Depts., 50 East 42nd St., New York 17, N. Y.

### Series Evaluation

WHAT FOLLOWS is a summary of the reviews of individual units in the series provided by the members of the evaluating committees. It is supplemented by judgments issuing from personal previewing of the series and correspondence with regional unit chairmen.

The scores for *Theology*, *Philosophy*, and *Authenticity* were in each case "A" or excellent. This is a tribute to the ability of the writer and his careful research. It is not easy to compress into four half-hour films the broad sweep of twenty centuries and maintain a correct perspective of the events occurring within that framework. The dogmatic, historical, cultural, and artistic influences are well blended and authentically reported. The strong surge of faith ennobling all the various mundane efforts of man is the theme of the series, and this theme is recognizable in all the variations played upon it. There is a true philosophy of education and therefore of life elicited here—the supernatural influence of faith perfecting the works of man.

The general rating for the item of *Psychology* was "B" or good. The series of films does arouse the imagination and stir the emotions. One catches a glimpse of the might and grandeur of Rome as history swirls about it through the centuries. Above all, the emotion of love and gratitude for the Faith is caught and held, giving an extraordinary warmth to the presentation. However, there is need of a detailed discussion guide to enable the teacher to focus student thought and analysis upon principal facts and events if the films are to realize their full potential as classroom teaching tools. One reason for this, of course, is that the series was originally intended for a general television audience, and was written with that purpose in mind.

The average rating for *Correlation* was "B" or good. Again the basic problem is that the films were

intended for a general audience and it is difficult to determine the needs, background, and maturity level of such a group. Such items as suitability of vocabulary, diction, literary quality, and pacing are being aimed at a generalized target in a series such as this. The subject matter, especially that of the third on Christian humanism, is more adaptable to high school, college, and adult groups than to children. Understandably so, there is no attempt to employ a graded vocabulary suitable to the elementary level. In spite of this the general excellence and good taste employed in the films will make them valuable in many areas of the curriculum.

For the criterion *Organization*, there was a general rating of "B+", or good to excellent. The unity and coherence of the four films, taken singly or as a group, was outstanding. Careful planning in the organ-

### CAVE Evaluating Committees

The several evaluating committees and their membership as set up by the Catholic Audio-Visual Educators Association are as follows:

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ization of the material wisely limited the scope of each film. None were too cluttered with facts which could lead to confusion. Four periods of history were highlighted, and as the camera moved around pagan shrines and viaducts, Biblical manuscripts and notations of liturgical music, the art masterpieces of the Renaissance, a modern newspaper office and a seminary, and finally at the feet of the Holy Father in papal audience, the thread that tied all the pieces together was the all-embracing Faith. For an undistorted view of the tapestry all four films should be shown in sequence.

On Technical Quality the films received a unanimous rating of "A," or excellent. This series was truly a professional job. Lighting, variation in shots, smooth transitions, all the signs of professional work were there, even the unhurried scrutiny of one of the masterpieces of Michelangelo when detailed study was necessary and valuable. Certain scenes of the interior of St. Peter's Basilica were truly exquisite. The narrator showed good pacing, was not too syrupy, did not talk too much. Music was in good taste, though perhaps heavy at times. However, there was not sufficient distinction between the voice of the narrator and certain interpolated voices, and there was divided opinion about the use of a slightly mawkish declamation by a young seminarian in the last film.

The ratings for *Utilization* averaged "B," or good. This series certainly provided a teaching experience above that which could be offered by other methods. The moving visual imagery, the music, the rich prose of the writer, the camera playing about objects of the first

century side by side with those of the twentieth, the historical patterning of the sequences, all these factors made for an instructional, enlightening experience. The title of this series, in imitation of another television show, could easily have been "You Are There." The purpose was to depict Rome Eternal—the city of the popes, the heart of Christendom—and the series did succeed in getting across in a vibrant way that message. The difficulty lies in the fact that the sweep was too broad for intensive study of any one of its many facets—faith, history, art, architecture, philosophy. Its utilization for particular groups would be increased were there available a more detailed teacher's guide.

The scores for *Pupil Interest* swung evenly between "A" and "B." Much preparation on the part of a teacher with use of a detailed lesson plan would be needed to stimulate the interest of particularized groups. Students need discussion questions, also outlines of material for both preparation and review in order to maintain interest in a classroom situation. This is not to say that the films are not interesting in themselves. It is just that certain pedagogical devices external to the presentation will shape the material better as an educational tool and will further promote student interest.

The scores for *Desirable Outcomes* were all "A," or excellent. This series is a valuable aid to the development of understanding, attitudes, and habits of Christian social living. The keynote of Christian social living is the restoration of all things in Christ, the exemplification of justice and charity in the affairs

of men. These films show in panoramic fashion the pagan and the Christian Rome and the refining influence of the latter upon the former. The subtle influence of the Church through the ages is focused in this city permeated by Faith, and the audience is left with a deepening love for the Church and the inspiration to live lives more in conformity with the eternal truths taught by her.

In summary, the general rating for the series is "A," or excellent. Many groups will profit by this scenic visit to Rome and, with careful preparation, classes in art, history, and religion from the upper middle grades through college will be enriched. Congratulations are due to the persons at NCCM and NBC who were responsible for this very worth-while series. The CAVE Seal of Approval is granted.

REV. MICHAEL F. MULLEN, C.M., CHAIRMAN, CAVE EVALUATING COMMITTEES

### Book Reviews

(Continued from page 687)

the early days of the Republic, it was assumed that religious instruction was an indispensable part of education." This fact seems to contradict certain Supreme Court decisions declaring the fusion of religious and secular instruction as contrary to the tradition in American education. (cf. *What Happened to Religious Education?* by William Kailer Dunn.)

To the reader who is looking for a gauge by which to measure philosophies of education, this book is recommended.

FRANCIS J. LODATO, Ph.D., College of Mt. St. Vincent, New York 71, N. Y.

### What Price "Progression?"

(Continued from page 666)

pleasure of the spirit and is not exalted in the joy of knowing and the joy of beauty, and enthusiasm for ideas, and quickening experience in the first love, delight and luxury of wisdom and poetry. Boredom and weariness with human affairs will come early enough indeed; to deal with them is the job of the grownup.

This business of curriculum revision is a touchy one, at best. The secondary school, sandwiched as it is between the grammar school and the college, is quick to feel and to react to curriculum changes in both these divisions. As the Thirty-first Yearbook of the AASA

asserted: "Great gains come if representatives from elementary, secondary, and higher education work together. The elementary and secondary schools can work best if aided by consultants from the normal colleges and universities. The experience results in mutual gains to each." If clear-headed, straight-thinking educators, equipped with hindsight as well as foresight pool their intellectual resources, some work of noble note may yet be done in this business of insuring sanity and literacy in the curriculum of the secondary school. Indeed, such activity might even result in the minimizing or arresting of the trend which T. S. Eliot so well scored, the tendency of our age to "advance progressively backwards."



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### Audio-Visual News

(Continued from page 642)

tilting device enables students to view the set comfortably. Brakes are provided to lock the entire unit in position. A one



inch safety ledge prevents the set from slipping off.

The shipping weight is 55 pounds, the price \$59. A-V 42

### New Translucent Screen by Da-Lite

Teachers who prefer rear projection will be interested in an improved translucent material now being used by Da-Lite Screen Co. in the fabrication of new rear projection screens.

Said to be of an advanced type, the new material requires no use of room darkening shades, the projected light

being used to maximum advantage against any room lighting.

The new screens have one surface matte, the other glossy, allowing their use under all types of lighting conditions. The maker states rich color and contrast are provided with excellent viewing angles and no problems of "hot spots."

You may choose the familiar lace and grommet style or with snap buttons for use in folding frames. A-V 43

## INDEX TO ADVERTISERS

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5 Brian Press, Inc.....	683	27 Scott, Foresman Co.....	677
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21 National Audio-Visual Association	680		
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A-V 38 Introduction to Rubber-A Filmstrip	640
A-V 39 Projection Stand.....	640
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